LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 6. FEBRUARY, 1895.

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AMERICAN COLONIZATION SOCIETY.

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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

GEN. ROGER A. SHERMAN

Secretary of War and of the Navy, Liberia

LIBERIA.

BULLETIN No. 6. **FEBRUARY, 1895**

GENERAL REGINALD A. SHERMAN.

General Reginald A. Sherman, the Commander of the Liberian Army, and Secretary of War and the Navy, was born in Savannah, Georgia, in 1838, and emigrated to Liberia, Africa, with his parents in 1853, when 15 years old. He learned the carpenter's trade and worked at it a number of years, when he was appointed clerk of the court, which position he satisfactorily filled for two years. He was appointed collector of customs for the port of Monrovia, to which office he brought many improvements in the order of business. This was during the Presidency of Mr. Benson. After the expiration of his term he was made Treasurer of the Liberian Republic, and discharged the duties of the office with credit to himself.

He engaged in mercantile pursuits, and now owns one of the largest stores in Monrovia, doing a profitable business with England, France, and Germany, and also with the United States through Yates & Porterfield, from whom one, and often two, vessels with cargoes of American goods consigned to him annually arrive.

He became a member of a volunteer company and was soon made orderly sergeant; was promoted to the office of adjutant, first regiment, and held this office three years. In 1862 he was promoted to the rank of major, in the same regiment, but was soon by President Warner appointed lieutenant colonel, serving two years. In 1868 he was appointed colonel by President Payne. In 1876 he was again promoted to the office of brigadier general and is now major general and Secretary of War and the Navy.

The General has been engaged in many battles and has been wounded four times. He has at least once declined the nomination for the Presidency.

He has a wife, son, and daughter. Mrs. Sherman is a thorough business woman and most generous in her benefactions to the

needy. She keeps always in store a large quantity of select medicines, is as much relied upon in sickness as a physician, and is generally successful in treating the ills of the Liberian climate.

The General owns three seacoast sailing crafts and fifteen or more cargo boats, which are used in conveying merchandise to and from steamers in the harbor. He is financial agent for the Episcopal and Presbyterian missions and is treasurer of the board of trustees of Liberia College.

He is stern, positive, and inflexible, and forward in all measures for the public weal. His residence, a three-and-a-half story brick mansion, is not excelled by any in the Republic. He has in course of erection and nearly completed another house, that promises to rival the one in which he now resides.

He is undoubtedly wealthy, though his modesty restrains him from making any display of his possessions. He and his family are of bright or mulatto complexion—a fact showing that persons of color of any shade can live and enjoy good health in Liberia, strict regard being had to the laws of health.

The story of his life, from the slave State of Georgia to the enterprising and wealthy merchant of Liberia, upon whom, in the midst of his active business career, have been conferred the highest trusts and honors of his adopted country, would furnish a most valuable lesson and example to the youth of his race.

SEVENTY-EIGHTH ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

PRESENT POLICY OF THE SOCIETY.

1. Colonists aided hereafter to be selected with special reference to the needs of Liberia, and to be located with more care and to better advantage to themselves.

2. Funds held in trust for education to be applied in ways to aid and stimulate the Liberian government to more energetic action in establishing and fostering an efficient system of public schools rather than in merely supporting independent schools.

3. The Society to make special effort to collect and diffuse more full and reliable information about Liberia and Africa, and, as a bureau of information, to make itself practically useful both

to Liberia and the Negroes in the United States desiring to emigrate there.

4. The Society to promote in every possible way the establishment of more direct, frequent, and quicker communication between the United States and Liberia.

5. The chief end of the work of the Society to be in the line of enabling and stimulating Liberia to depend less and less upon others and more and more upon herself.

APPLICATIONS FOR ASSISTANCE.

That the desire among the Negroes of the United States to emigrate to Liberia is not diminishing is abundantly evidenced by the letters received daily at the office of this Society from all sections of the country. These applications for information and assistance are from single individuals, single families, and parties varying in numbers from ten or twenty up to four or five thousand.

Many of these applicants for aid cannot read or write, some have a very imperfect knowledge of these rudiments of an education, and most of them are without the means to pay the necessary cost of emigration and establishment in a primitive country.

These expenses include, first, the cost of traveling from the place of residence to New York, second, the cost of a passage by steamers from New York by way of Liverpool to Liberia, and, third, support in Liberia while becoming acclimated, clearing up the twenty-five acres of wild land which the Government of Liberia will give each head of a family, and getting settled on this little farm.

No direct regular communication between this country and Liberia or the West Coast of Africa has been opened yet, and hence the only route available at present is by the regular steamship lines from New York to Liverpool, and from thence by British steamers to the West Coast of Africa. Steamers leave New York twice each month of the year, making close connection at Liverpool with the British West African steamers touching at the ports of Liberia.

The cost of a through steerage passage from New York via Liverpool to Liberia is from $65 to $75 for an adult and half price for a child under twelve years of age. As the distance by this route from New York to Liberia is about 6,365 miles, while a direct route from the United States would be only about half

that distance, the inconvenience and increased expense and time involved in the present facilities for emigration will readily be seen. To pay all the expenses of emigration—traveling to New York, through passage by steamers from New York to Liberia, support in Liberia while becoming acclimated and getting settled—requires at least $300 for each adult and half that amount for each child under twelve years of age.

While there is limited room and employment in Liberia for good mechanics, carpenters, shoemakers, etc., the chief and most reliable occupation is cultivating the soil and raising coffee for an income in money. Young men of intelligence, good character, resolute purpose, industrious habits, and race love and pride are the men to succeed there. To such men only this Society, to the extent of its resources, gives pecuniary assistance.

EMIGRATION.

During the past year this Society has assisted six emigrants: Mr. R. A. Jackson, aged 36 years, teacher and farmer; Mrs. R. A. Jackson, his wife, aged 35 years, and 2 children, boys, aged 8 and 5 years, respectively, from Hot Springs, Arkansas, April 18, 1894; Mr. R. A. Wright, aged 27 years, teacher, lawyer, and farmer, and Mrs. R. A. Wright, his wife, aged 28 years, from Summertown, Georgia, November 24, 1894. In each of these cases the Society furnished only a passage by steamer from New York by way of Liverpool, the emigrants paying their own expenses to New York and providing for themselves after their arrival in Liberia.

The Society has definite information of 54 emigrants who have gone from this country to Liberia during the past year and wholly paid their own way. Others have probably gone who have not been noticed, and a large number have corresponded with the Society who are now making arrangements to emigrate during the coming year, paying the whole or the greater part of their expenses.

The American Colonization Society was organized seventy-eight years ago, and four years thereafter sent out its first party of colonists; each year since it has sent out emigrants to Liberia. Those reported for the past year make a total of 16,424, exclusive of 5,722 recaptured Africans which it enabled the Government of the United States to settle in Liberia, or a grand total of 22,146

persons whom the Society has assisted in finding homes in Liberia.

BUREAU OF INFORMATION.

During the past year more than a thousand letters have been received at the office of this Society from Negroes in all sections of the country anxiously seeking information about Liberia and the way and means of emigrating. In reply to each of these letters the best information available has been furnished.

The proper functions of the Society today differ greatly from those of its earlier history. Then it was largely a question of how to make tolerable the condition of a limited number of Negroes made free and stranded in the midst of a hostile environment of slavery.

Africa was a dark continent, its marvelous resources, even its physical features, and its habitability were all unknown. Today the Negro in the United States is a freeman and a citizen, with equal rights under the Constitution and laws of the land. Africa has been explored from north to south and from east to west, and European nations are alert and rivaling one another in their efforts to get possession of this "The Last of the Continents."

An intelligent and adequate discussion of Liberian questions at this time, therefore, must be so broadened as to include the entire problem of the future of the Negro race and the great continent of Africa.

This Society has published and distributed 3,000 Bulletins during the past year, in which an attempt has been made to compass this broad field, and at the same time to give all the reliable information about Liberia that could be obtained. An effort has been made to set forth the importance to the United States of having a share in the great commerce with Africa now being so rapidly developed, as it is largely through commercial interests that we must hope to realize better facilities for emigration and the further colonization and building up of Liberia.

From the favorable opinions expressed by intelligent and thoughtful men, and from the fact that many of the articles appearing in these Bulletins have been widely copied and read in newspapers published by Negroes in the United States, we feel warranted in stating that an essential and valuable educational work has been done through this instrumentality.

EDUCATIONAL WORK.

In 1881 Miss Margaretta Scott began to found an industrial mission school in Liberia under the auspices of the Protestant Episcopal Church of the United States, from whose membership the means for carrying out the work were largely obtained. She selected an elevated, healthful, and beautiful site in Grand Bassa county, about thirteen miles up the St. John's river and two miles back from its right bank. The Government of Liberia made a grant of 200 acres of most desirable land for this purpose, the place was named Beulah, the school was christened All Saints Hall, and, under the laws of the State of Maryland, it was incorporated with an American Board of Trustees.

The enterprise appears to have been prosecuted with great zeal, but not the wisest judgment, for ten or more years, during which time some twenty or thirty thousand dollars was expended, when, owing to some discouragements and the failure of her health, Miss Scott abandoned the field.

Since that time nothing has been done at Beulah, and All Saints Hall now consists of a magnificent site of 200 acres of land in a locality where there is the most urgent demand and splendid opportunity for religious and industrial training, the stone foundations of a very large building, some material for the superstructure sent out from this country, if it has not been destroyed or disappeared, and a fund of about $3,300 in the hands of the trustees.

The Board of Trustees of All Saints Hall proposed to transfer its trust to this Society, and the proposition was accepted by the Executive Committee. The proper legal proceedings to effect the transfer were duly instituted in a circuit court of Baltimore, and an order of said court was made substituting and appointing this Society the trustee of said corporation. The papers, funds, and other properties of the corporation have been turned over to the Treasurer of this Society.

Immediately upon the acceptance of this trust the Executive Committee instructed our agent in Liberia to visit Beulah, thoroughly investigate the present condition of affairs there and the outlook for reëstablishing a school for religious and industrial training, and make a full report. As soon as this report is received the committee will address itself to the task of executing its trust in the most effective way.

The addition of this fund to those before held in trust for educational purposes in Liberia make the total amount so held by this Society about $20,000.

The Hall School, at Harper, Cape Palmas, of whose fund this Society is the custodian, was disturbed for a time by a war with the Greboes, but nevertheless it has been in efficient operation the greater portion of the past year. The last report showed an enrollment of about 100 different pupils during the year and an average attendance of about 50 pupils. At the date of the report there were on the roll 16 pupils of native African or heathen parentage. The condition of the school, as reported, was on the whole quite satisfactory.

Since the date of our last Annual Report, Mr. Stevens, our agent, after caring for emigrants on their arrival and recent settlers, has given the most of his time and attention to educational work. He has visited all the public common schools of the country and made a thorough investigation of their condition, including the character of the buildings, furniture, and appliances, text-books, regularity of attendance, qualifications of teachers, and the interest in the schools manifested by the people generally. The reports received from him have furnished the Executive Committee with most valuable information, and a summary was published in Bulletin No. 4. He made practicable recommendations for supplying urgent needs which met with hearty approval. He proposed to remove the great impediment to the usefulness of these schools arising from the frequent inability to obtain proper text-books in Liberia, the unsuitable character of many of those used, and their general want of uniformity, even in the same class of pupils, by acting as custodian for the sale, at actual cost prices, of suitable books which were to be sent to him by this Society. This recommendation was approved, and the first shipment of school books and appliances has been made. It appears from Mr. Stevens' report that the prices of these articles, when they could be purchased at all in Liberia, have been extravagantly high; but under the arrangement now made they will be sold there at even lower rates than obtain in the retail trade in this country.

There is no system of local taxation in Liberia, and there is not the local sense of responsibility for these schools, nor the interest in their well-being which is desirable.

It is proposed to continue Mr. Stevens in his present line of most useful work, and a part of his duty will be to hold neighborhood meetings of parents and citizens, awaken a deeper interest in behalf of their schools, and point out ways and means by which the people in each school district can supplement the work now being done by the General Government.

Mr. Stevens found only one school-house in the country erected expressly for a public school; that was at Arthington. In other places the schools occupied such quarters as could be rented, and they were generally far from being well adapted to the purpose. He will endeavor to stimulate the people to build plain, suitable school-houses at convenient sites, and to furnish them with better accommodations and appliances. He will also endeavor to improve the methods of instruction, introducing the elements of industrial training, and, in short, perform the duties of general superintendent of common schools.

THE RECENT FRENCH TREATY.

Disappointing the hope and expectations expressed in our last Annual Report, the Liberian government yielded to the pressure of superior aggressive power and ratified the treaty ceding to France all that portion of her territory, including about seventy-five miles of seacoast, between the Cavally and San Pedro rivers. By the same treaty her eastern or hinterland boundary was fixed, which hitherto had been indefinite, as between Liberia and the native tribes of the interior.

France desired to have control of the Cavally river, as it afforded an outlet and convenient highway to her interior possessions about the headwaters of the River Niger, and she claimed to cede more interior territory to Liberia than she had taken from her on the seacoast at the southeast. This claim does not appear to have been well founded. Apparently Liberia already had a much better title to the territory which France assumed to cede to her than France had herself.

These hinterlands had been at least within the "sphere of influence" of Liberia, and her citizens had been engaged in trade and commerce with the natives occupying them for more than half a century. As far back as 1868 Mr. Benjamin Anderson, a Liberian civil engineer, had made a scientific exploration into the interior, extending a considerable distance beyond the

boundary fixed by the recent treaty. It is evident, therefore, that Liberia ratified the treaty under the pressure of "might," which she had not the physical power to resist.

It can be said, however, that Liberia now has all the territory that she is able to administer at present, and, judging from past history, it is hardly probable that France will colonize the territory bordering on Liberia or maintain "effective occupation" of the same for a long series of years. If Liberia proves herself able to develop and maintain a government that shall command the respect of other nations it is more than probable that in the course of events not far distant she will get all the territory on the West Coast of Africa and extending back into the interior that may be required for the expansion of a great Negro nationality.

LIBERIA PROGRESSING.

During the last twenty years Liberia has received but little assistance from this Society or from any other outside source, and meanwhile it has sometimes been said that the little Republic, if not actually retrograding, at least has been making no progress. Our more recent advices do not sustain this view. They indicate that the withdrawal of outside support has taught the Liberians the necessity for greater self-dependence and self-effort, and they have improved to some extent the opportunity for learning and practicing lessons so indispensable to their future prosperity.

Prior to the period alluded to most of the money that reached the country came from this and other benevolent societies and from trading and trafficking with the natives of the hinterlands. The rich agricultural resources of the country were largely overlooked or neglected. In recent years a noticeable change has been taking place, and the cultivation of coffee has made rapid strides. This agricultural industry requires but little capital, no expensive machinery, and the product is easily transported and always brings a good price in gold. It is in great demand in all the leading markets of Europe, where its superior qualities are well known, and all that can be obtained finds ready sale in this country.

In 1885 the amount of coffee shipped from all the ports of Liberia was 563,201 pounds, and for the fiscal year ended June 30, 1894, the amount shipped from the port of Monrovia alone

was 980,847 pounds, which at the price frequently obtained for it, 17 cents a pound, would yield $166,743.99. A coffee tree of well-known superior variety is native to Liberia and easily cultivated, and by the intelligent and energetic development of this one of its many agricultural resources the people and the country may secure for themselves competence and independence.

Liberia is now giving more attention to the education of her youth, and is waking up to the importance of her common schools and industrial training, and taking measures to improve the former and introduce the latter.

The Government has recently purchased a much-needed gunboat, with which it is able to police the seaboard and mouths of the rivers, and thus assist in more strictly enforcing its revenue laws and maintaining its authority over native tribes not yet fully civilized. By its aid it has already put an end to a long-standing and irritating rebellion of the Greboes and effected a satisfactory treaty of peace and submission to the laws of the country.

The Government has also appointed one of its most reputable citizens Immigration Agent, to care for immigrants upon their first arrival in the country, and made other arrangements for giving them some assistance.

We quote with pleasure from a letter recently received from the Hon. G. W. Gibson, late Secretary of State of Liberia, and take occasion to suggest that this business age demands reliable statistics rather than general statements, and we hope that in future our Liberian friends will in that way inform us more fully of their condition and progress.

"Never before in the history of the Republic has the Government seen its way clear to make gold the circulating medium as is now the case. Gold is the only kind of money received at the custom-house, and is used in liquidating the expenses of the Government. The salutary effects of this step have been already felt, and have given an impetus to all of the departments of our national industries.

"The possession of one steam revenue vessel, with the expectation of a larger one at the close of the year, furnishes, I humbly submit, another step in the direction of advancement, as the enforcement of law and order on the coast and the protection of commerce are justly considered to have an important bearing upon national progress.

"The large shipment of coffee from Liberia to European ports, bringing in return necessaries and comforts to meet the wants of our citizens to an extent not heretofore the case, is another evidence of progress that cannot be overlooked.

"Then, too, the extensive yearly accession to our civilized population of recruits from the aboriginal tribes around us, who, under the influence of our laws and religion, have adopted customs and habits like our own, and are now settled among us as farmers, mechanics, and traders, as well as the continuous stream of emigrants from the European colonies on the coast, who are becoming citizens and settling in the Republic, afford evidence of the growth and usefulness of Liberia."

CONCLUSION.

England emancipated three-quarters of a million of Negro slaves in the West Indies and expended $100,000,000 in compensating their owners. The slaves were given their freedom, but nothing more.

The United States emancipated three and a half million slaves in the States, gave no compensation to their owners, but already has expended more than $100,000,000 in educating and training these former slaves and their descendants for the duties and responsibilities of freemen. More than $10,000,000 is being expended annually for this purpose.

The United States is the great training school for the Negro race, and it is far from the purpose of this Society to divert a dollar that will be applied in this way to its own special objects.

If an independent and prosperous Negro nationality is to occupy a portion of Africa in the future, the American Negro, with American training, will be the leading factor in its development.

This Society continues its labors, under the restrictions of its limited means, with unabated confidence in the ultimate success of the Liberian Republic. The new forces that will carry forward the grand work commenced by its philanthropic founders will be a more full and intelligent knowledge of Africa, the marvelous commercial enterprises which she invites, and the opportunities for a more independent manhood and greater material advancement which she offers to the Negro.

Fast emerging from barbarism and entering into civilization, the 200,000,000 of naked Africans must be clothed and furnished

with the machinery and appliances of civilized modes of life. The cotton fabrics which are already or will soon be in demand would keep in constant whirl all the spindles in the cotton mills of the United States. Our agricultural implements, unrivaled machinery, and manufactured goods of various kinds will all find a ready market in Africa; the vessels transporting them will return laden with coffee, sugar, rice, rubber, tropical fruits, ivory, rare and valuable woods, diamonds, and the precious metals, found in such abundance there, and when a direct and favorable highway between the two continents has been opened up by commerce and a better knowledge of Africa is spread abroad, thousands of the more intelligent and enterprising Negroes in the United States will begin to set their faces toward this land of promise.

AFRICA'S OPPORTUNITIES FOR AMERICAN COMMERCE AND THE AMERICAN NEGRO.

An Address Delivered Before the American Colonization Society on its Seventy-eighth Anniversary, January 15, 1895, by the Hon. John T. Morgan, U. S. S.

Mr. CHAIRMAN: In the midst of labors that consume every available moment of my time, my venerable and revered friend, Dr. Sunderland, and your secretary, Mr. Wilson, extended to me an invitation to appear before this audience tonight to advance some views on the subject of the Negro race in the United States and in Africa, a subject which I conceive at the present moment to be very important to be considered by all classes of people of our country. This invitation I did not feel that I was at liberty to decline.

The subject, as I view it, is one of almost incomprehensible magnitude, and yet it is one of those very great questions which find their solution always in the application of the simplest rules of common sense. The question is one which, although at first it seems to present a very great and indeed an awful problem for solution, yet will yield, as I firmly believe, to the patriotism and Christianity of the people of both races, they being

directed in that matter, as I believe they will be, by the overruling providence of God.

It might be considered somewhat strange that I, who was a slaveholder (not by inheritance, but by having become a purchaser of slaves out of the earnings of my early manhood), should say to you tonight that I have a more abiding interest in and warmer affection and attachment for the Negro race than any man in the United States who has been actuated by mere sentimentalism in changing and bettering the condition of that race. I feel it incumbent upon me as a public man, as well as private citizen, to do whatever I can to carry out what I believe to be the law of Providence in respect to this great race of people, and I have no hesitancy at all in giving to the labors of the American Colonization Society on this subject my full and hearty concurrence and assistance.

I shall have to confine myself tonight to a very few of the propositions which are crowding upon my thoughts, yet I hope in what I have to say to cause some intelligent minds in this audience to arouse themselves to the effort of meeting the situation, the urgent condition that is upon us in the United States and from which we are bound to relieve ourselves, both for our own welfare and for that of the African race in this country. But before I proceed to argue the African question or to bring to your attention some conclusions upon it which I have reached, I will say, first, that there ought to be an additional recommendation to those that I have heard tonight in your report, and that is that the Congress of the United States should give active, earnest, and material assistance to the carrying into effect of that laudable purpose which is embraced, and I might say crystallized, in the efforts of the American Colonization Society, which stands here today prepared to take up this work in a very much more efficient form than it has ever had the opportunity of doing before, and which, through more than a century of practical and successful effort, has attracted to it the esteem and confidence of all the American people.

This is a very remarkable Society in its history. It is the only society of the kind in the world that I have ever heard of. It is the only association that has ever connected itself with the repatriation of the African race in Africa. Missionary societies and missionary churches have sent forward their agents for

the purpose of Christianizing those people, enlightening and cultivating them in their homes, and have done a great amount of work in that direction; but a philanthropic or benevolent association has not existed anywhere, that I am aware of, for the purpose of the repatriation of the African race—sending them back to the splendid home which God has provided for them, with such education, such strength in the Christian sense, in the moral sense, the political sense, the physical sense, and the scientific sense, as will make them in their own country the dispensers of the light and knowledge of Christianity.

I was interested today, in looking up the history of this matter, to find—though I did know it before, but somehow or other I neglected it—that 125 years ago, on the 21st day of August, the Rev. Samuel Hopkins and the Rev. Ezra Stiles, of Newport, Rhode Island, sent out a little circular amongst their friends and acquaintances for the purpose of drawing attention to the subject of returning the Negroes who were emancipated, or free Negroes, to Africa. They saw that the slave trade was falling under the ban of public opinion at that time. They saw that there had been slaves emancipated in Rhode Island and the Northeastern States, for that was the only part of our country much settled at that time, and that the condition of those poor creatures after they were emancipated was deplorable. They realized what we now see through facts indisputable, that those people could not grow in this country to the full measure of the stature of men as God intended man to be in carrying out the purposes for which he was created. These two gentlemen therefore sent out a circular letter inviting subscriptions. They took the initiative in a practical way. They invited their friends to make subscriptions for the purpose of sending these Negroes back to Africa. Where to send them they had as little idea as had Noah when he opened the door of the ark and sent out the dove. He had no idea when the dove was to come back, but he was satisfied he would come back, bearing the evidence that the day of wrath was ended. So these two venerable men undertook that great work and sent out that circular. It was responded to. It returned to them bearing an olive branch, and agents were sent to Africa to find a place for the exiles.

Now, by whom was that circular responded to? By those who are first of all in good works—by those who were first at

the first resurrection. A few ladies contributed small amounts of money for the purpose of sending those Negroes back to Africa, and that was the beginning of the American Colonization Society. They worked along during the Revolutionary War, for this was some few years before, and persisted during all the very hard times of distress that succeeded that great struggle. They worked along in their own quiet way, still keeping up their organization—their little society.

They went on as a social organization up to 1817, when this Society was incorporated; but they made a very profound impression, as every work does that meets the approbation of the Almighty. Such work is bound to make an impression among Christian people. You cannot prevent it at all. They went on until 1817. That was after the clause incorporated in the Constitution of the United States had become operative, providing that the slave trade should cease. That prohibition was carried into effect by the laws of the United States and by treaties between the United States and Great Britain. They found on board the slave ships crossing the Atlantic ocean numbers of Negroes who were captured, and therefore ransomed from slavery, but who had nowhere to go; there was no place provided for them. We passed an act, in 1819 I think it was, appropriating $100,000 for the purpose of returning to Africa Negroes who might thus be captured from slave ships, and some of the money was spent in that way. We then gave a bounty of $25 per capita for all the Negroes who might be taken from slave ships, such bounty to be paid from the sale of vessels so captured, the same being condemned and confiscated. That was our national contribution to the assistance of this Society.

This Society was then going on and contributing money privately, sending around the hat and collecting what they could at odd times and places, and finally it drew to it the attention of many of the greatest men in the United States. I think on the very first organization of the Society, and in yonder national Capitol, there were assembled perhaps fifty of the men who were then greatly renowned in the United States. Some of them yet the most renowned and some of them, as Webster and Clay, will be the most renowned of our statesmen for ages to come. They entered heartily into this subject and became members of this organization. Then it was seen that it

would be better to have an act of incorporation, so that the legal succession of the association might pass from hand to hand and from age to age; that it might be destined for perpetual usefulness; and when our children and grandchildren come to see the fruits of this work they will realize that it is destined to bring a glorious fame to the American people.

In the first work of the Society they sent out agents for the purpose of finding a location in Africa where they could land Negroes who wanted to be returned to their country—those who were captured on board slave ships—of whom it was claimed there was quite a considerable number in different places in the United States. They found an island just off the coast of Sierre Leone, an island that now belongs to Great Britain (for Great Britain never sees a little piece of land lying idle, even a naked rock in the sea, that she does not put her hands upon it), and they attempted to make a settlement at that place. For some reason it was found to be ineligible. They then went down the coast to a cape which projects out from the mainland, rather a promontory, and there they settled a colony and called it Monrovia, and that is now the capital of Liberia.

How did this Colonization Society begin to form a State there? They began on a different plan from that which we adopted on this continent, when our fathers came and found the aboriginal population here, whom we wanted to supplant for the purpose of getting their land. We began by driving the population off, away from their home; by disputing their title; by issuing one broad proclamation to the effect that we were a civilized and Christian people, and, in order to prove that we were civilized and Christian, we decided that we would take all the land we could put our hands on, no matter to whom it belonged. The theory on which Great Britain, in aid of our fathers, occupied these Colonies was that we were civilized and Christian and the people we found here were pagans and heathens. Therefore we had the right to take their land, and we occupied their country. And we have carried that law into most remarkable and conclusive effect; we have succeeded in proving our title by overwhelming them, and we have occupied and possessed ourselves of those lands without any sort of hesitancy.

We set out with the idea that this country was to be the home of the white man—the Anglo-Saxon; that he was to rule in all

things; that his laws and institutions were to be supreme and exclusive; that his racial instincts and all that belonged to him of a social character should be predominant, and that whatever stood in the way of the march of Anglo-Saxon civilization should disappear—and we have made that decree good. I am not complaining of it. God forbid that I should ever witness a great movement of a population and not recognize in it the hand of God, who rules in all the nations of the earth; and when I do recognize it I bow to it; I do not question its wisdom. I find it a part of my business under such circumstances to help to the best possible advantage that I can the carrying it into execution. Great movements of population are effected by decrees that come from a divine authority.

So we came here in that way; we established our supremacy here. And where is it in this world that we have not established our supremacy in all the countries to which we have migrated? Where is it among all the nations of the earth that this grand race that we call the Anglo-Saxon—the white race—has not established its supremacy, and does not hold its supremacy now, when we consider its relations to the other races of mankind?

Here we are found in possession of this wonderful power, stimulated by these lofty ambitions, clean in the sight of God, for we feel, after all, that we are working out his will. We are merely doing that which he qualified us to perform, and, having qualified us for the work and having told us to do the work, we have done only what we are commanded to do.

Now, when we turn our eyes in a different direction, to a place where the white man does not want to go—a land that he does not want to occupy, that he is not qualified to occupy, a place from which he is shut out by the hand of Providence with diseases that destroy him and under conditions that encourage the growth of a different race; to a place where the black man thrives in physical vigor, in mental vigor, and in the enjoyment of all the blessings that God has bestowed upon mankind, and where the white man sickens and perishes—we do not want to go to that place, inviting as it is in every feature; we do not expect to find a home in Africa. We expect the black man to find a home there, for the Almighty has created him with respect to that climate, and has protected him there, as armies could not

protect him, by conditions in respect of his physical health which shelter him absolutely against the intrusion of white men in any large numbers or for any considerable length of time. So that when the American Colonization Society began to look about to found a colony and a government there, they found that they were possessed of the same kind of original authority that the people in the north of Germany, in Prussia, Poland, and elsewhere, had when they began to grow into nations—an authority which first found its expression in a mere social organization, but which after a little while ripened into that sort of power from which law emanates, and still later grew somewhat stronger and more aggressive and became the power of sovereignty. Then they elected a king or a ruler, and, later on, legislators, judges, and executive officers, and grew up into an established governing community. Acting on the same idea, the American Colonization Society concluded that they would formulate laws for the government of this colony in Africa, and that they would proceed upon the basis of the colonist population, a people who were akin to the natives, and that the rule that they thus established in Liberia would not in fact be the rule of the foreigners, but the rule of men who were either native-born or of the same blood with those who were native-born. It was a civilization based upon free government by the body of the people. That was the foundation from which it derived all its strength, present and future, and it was a wise and lasting foundation.

They found kings in Liberia, as there are kings, I might say, almost by the thousands in Africa, for almost every township of land in Africa has a king to it, if it be in a place where they can build a village and find enough of the native fruit and productions of the earth to live upon. They did not go there with their swords and guns and destroy those kings and overthrow their sovereign authority; they bought their lands; they brought them, finally, into a confederation; they brought them under the aëgis of government. That was in the beginning—the government under this Colonization Society. That was the actual government of the Negroes in Liberia, for these Negroes were in fact the voluntary agents of the Colonization Society. They purchased from these kings areas of land, and they have now a considerable country, about as large as California, and in mineral and agricultural resources quite its equal.

It has 600 miles of seacoast and many rivers navigable to the ocean; for furnishing convenience for going in and coming out with commerce, that country is easy of access. Those were the people, those were the institutions, those were the methods of combining them into government, and they went on in that form until their strength attracted the attention of other nations. The Colonization Society, like the East Indies Company and other companies that have built up governments, enacted laws, and, among others, tariff laws, for getting revenues out of the commerce that might come into that country. But the British went down there and refused to pay the tariff dues. A dispute arose and the Colonization Society saw at once that they were not possessed of sovereign power; that they were not possessed of that power of government that is recognized among the nations of the earth as entitling Liberia to a place in the family of nations; so that Great Britain continued to carry on her trade without paying revenues to the little associated government; therefore the government of the American Colonization Society surrendered into the hands of a convention of the people assembled in Liberia all the political power that it possessed there. They thereupon made a constitution by agreement among themselves. The organic law was thus established, the form of government was planned and perfected as a Negro Republic, and then they appealed to the different nations of the earth for recognition and were recognized. Thereupon they became a nation, a sovereignty. Great Britain recognized them, then France, the United States, Portugal, Spain, Austria—all over the civilized world the Republic of Liberia was recognized.

That was a simple proceeding; the spirit of justice, the spirit—if you will permit me to use the word—of the power of democracy was there exemplified, first, in obtaining the lands of these people by purchase, and, secondly, in the organization of a government based upon their consent; and that government has gone on, until it is now not only one of the established institutions of government of the world, but I think I can demonstrate, when I come to that part of my subject, tonight that it is one of the most important governments of the earth as a missionary of the benefits of the law of liberty and of education and Christianity to the great continent of Africa.

I will compare it with another government of foreign rule.

There is Sierra Leone, a British colony, an immediate neighbor of Liberia on the north. It has 68,000 population, and it has had about that number for a hundred years. In a paper that I will call to your attention after awhile it is described by Stanley in such a ludicrous way that the British government would feel almost ashamed of having the patronage of Sierra Leone, so utterly abortive has been its efforts to establish there a civil government. But during all this time it has had governors who were appointed by the Crown—English governors—at a salary of $18,500 a year, and it has had a council nominated or appointed really by Great Britain.

Liberia, the next-door neighbor of Sierra Leone, has gone on and built up and established a Republic—strong, earnest, and active—while Sierra Leone has continued in degradation during all these years; and yet the Government of Great Britain has spent $30,000,000 in supporting that government there, while we have spent $100,000 from the Government of the United States, and the balance of the contribution to the support of rightful government, amounting to $3,000,000, has come from the hands of private benevolence. That is all the assistance that Liberia has had. Therefore we have an opportunity of contrasting the prosperity among the Negroes (and very greatly to their advantage) under the liberty of free constitutional government in Liberia, where their manhood is appealed to, where their ability is taxed and pride aroused, with the people of Sierra Leone, who have had nothing to do but sleep beneath the folds of the British flag and receive from the Government of Great Britain what they were not willing to provide for themselves. That contrast between these two forms of government, operating upon the same race—the Negro race—ought to inform us that Liberia has strength in her loins that is not imparted to her by our Colonization Society nor by the Republic of the United States, but by the Creator when he made those men and capacitated them, under proper encouragement, to become a self-governing and progressive people.

I wish to call your attention very briefly to some statements made in a late inaugural address of Mr. Cheeseman, President of Liberia. He says:

"We have no time for proclaiming in the streets and on the housetops that the Negro is as good as other men, while failing to demonstrate the fact by our actions.

"Look around us and see our responsibilities. Our children are looking forward to occupy places in Church and State. Our heathen element is watching critically the gradual inroads of civilization and Christianity upon ancient traditions.

"The Negro in other lands as well as in Africa is inquiringly and scrutinizingly watching our progress. Let us realize, then, that we have a great and grand mission to fulfill, and let us take hold with manly courage and go boldly to the task.

"The manifest willingness of our aboriginal subjects to participate in our efforts to build up institutions far superior to their own should claim our most serious attention, and they should be made to feel that they are part and parcel of the body politic, and that by the adoption of methods to bring about closer and more friendly alliance with them we look for a larger proportion of the future citizens of Liberia to come from among them. We have learned that the methods of past years will fail in the accomplishment of the desired object.

"Their earnest desire to abandon the savage traditions of their fathers and to adapt themselves to habits of civilization and enlightenment and to keep pace with the age is a strong evidence of the fact that new conditions require new methods.

"I am afraid that too little estimate is put on this portion of our population, who contribute largely to the wealth of the State and who compose to a great extent the manufacturing and producing class.

"Let us learn to appreciate more the laboring class of our aboriginal citizens who go abroad and return home with progressive ideas; let us recognize more fully their efforts toward advancement, and let us seek by every legitimate means to instill into their minds a higher appreciation of our republican institutions and our efforts to build up here a Christian State. Such a pacific policy on our part will go far toward abating such opposition to the lawful authority of the government as characterized the recent troubles in Maryland county. Grand opportunities are daily presenting themselves to us for more energetic work in this direction.

"The desire and daily application on the part of our interior tribes for a highway to the far interior—to the land of gold, horses, ivory, and cattle—is proof that there is a 'tide in the affairs of men which taken at its flood leads on to fortune.'

"The merchant and the trader cannot have better opportunities than at present for utilizing the advantages offered for the development of trade promising grand results.

"I am not at all inclined to accept as the truth the statement that merchants and traders of Liberia generally lack both energy and enterprise, and care for nothing beyond a petty traffic that engages them all their lives in search of a fortune which seems never to come.

"If indeed such be the fact, then is it just and right to bar the door against others who are willing and ready to invest their capital in enterprises of general public interest?

"My idea is that if I cannot do what ought to be done myself, then let some one else do it."

Mr. Wilson, your able Secretary, informs me that the President of Liberia, who made that address, was born and educated in that country. It would do credit to any President of the United States. No one could write a more sensible, or wiser message to a legislature than the plain, simple statement and wise counsel of that Negro. His picture is here. He looks like a Negro—not much like an "Anglo-African," or "Afro-American." He is not by any means ashamed of it, that he looks like an African, and is justly proud of his race, as they should be of him.

I will read an extract from a paper prepared by your Secretary, Mr. Wilson. He says:

"In recent years the American Colonization Society has been able to render to Liberia but little material assistance. The revenue of her Government, largely derived from imports, is small, but annually increasing. The receipts for the year 1892, as officially reported, were $188,075.45; the disbursements for the same period were $165,943.60, leaving a credit balance of $22,131.85."

They have no tax laws in Liberia; no man is taxed there. Their revenue comes from duties on imports. I think that is a rather severe running commentary upon our present system in the United States, where we are falling behind in our revenues in the sum of near $100,000,000 a year. It shows that there is at least good judgment on the part of the rulers of Liberia. Take that fact in connection with the difficulties of their progress in what they have done there, and if they have not swelled up to

very magnificent numbers and proportions, yet their accomplishment of a good political work for the benefit of the people, the citizens of that Republic, is quite a commentary upon the proceedings of other very far more enlightened and civilized countries.

Now, I go back in this pamphlet to some questions that are answered by J. Ormond Wilson, Secretary of the Society. The questions are:

"Has this colonization scheme been a success or failure? What is Liberia today? What is the significance of this little Negro Republic away out there on the west coast of Africa? What is the significance to the colonists from the United States and their descendants, who now compose the most important part of her citizen population? What is it to their brethren whom they left behind them, to the exiled Negro wherever found in other parts of the world, and to the 200,000,000 of aborigines who still dwell on the great continent, the ancestral home of the race?"

The answers to these questions, Mr. Wilson says, are brief:

"What actually has been done toward founding Liberia by the American Colonization Society and its co-workers is oftentimes very greatly overestimated. From first to last the sum of $3,200,000 has been expended. A total of 16,413 persons, coming, for the most part, from the condition in which slavery in the United States had left them, have been colonized there, and although the present is an age of marvelous rapidity of growth, it should be remembered that until very recently Africa was remote from the sphere of its influence. How large, powerful, and prosperous a State could you reasonably expect to be founded by an expenditure of $3,000,000 in purchasing a territory and transporting and settling 16,000 Negro colonists, ignorant, poor, and discouraged, for the most part just escaped from hundreds of years of bondage, preceded by thousands of years of barbarism?"

He says further:

"It may be that circumstances compelled Liberia to discard her colonial management and establish an independent government somewhat prematurely."

(Not a day too soon, as I think is now clear.)

"And yet I venture the assertion that her neighbor, Sierra

Leone, which was founded as a colony in 1787 and has continued one ever since, over a century, on which the British government has expended probably more than $30,000,000, is today not as well qualified to undertake and perform the offices of independent government as is the little Republic of Liberia.

"In 1874, Mr. Henry M. Stanley, in describing Sierra Leone, said:

"'After a hundred years of occupation the English are building a wharf! After a hundred years of occupation the Episcopal church is but half constructed, and I should fear to say how much precious money has been spent on the rickety-looking edifice! After a hundred years of occupation the zealous English missionaries have not been able to inculcate in the Negro's mind that it is sinful to lie, to steal, and to be lazy! And this is the result of Christianizing Africa at Sierra Leone! If I were asked where I could find the most insolent, lying, thieving Negroes, I should undoubtedly say at Sierra Leone.'"

Liberia is right alongside of Sierra Leone, and yet every one who knows anything about Liberia is filled with praise of the success of those people, with the same characteristics and with little help beyond self-help—the best of all assistance.

I would like to call the attention of the audience tonight, if I am not taking too much time, to the productions of that country, to show what a vast field of industry is open to those people—profitable not merely for home consumption, but for the commerce of the world. I undertake to say here tonight, in full view of the importance of the statement, in full view of the fact that such statement ought to be the literal truth—I undertake to say, not upon my own authority, but upon the authority of all the honest people who have written or talked about this country and have been there to see it, that Africa is the richest continent in this world; richer in metals, both common and precious; richer in forests; richer in animals; richer in grass, flowers, and fruits; richer in soil; richer in every possible respect, and in some respects enriched by exclusive forms of natural production which no other country possesses. I will take the kola bean, for instance. If this audience was in the habit of using the kola bean, if they knew what it was, they would crave it when I mention the subject to them, and they would think that they had found something better than coffee and tea in its

stimulating and quieting effect upon the nerves, if they were to use it.

Those beans are of such value that if you were to go into Morocco, Algiers, Mozambique, or at Loanda, or anywhere else where they are known, and hand a man one of them he would consider himself highly complimented. But that is only one of their peculiar products. Here is the copal tree, which yields an enormous amount of that beautiful fluid used in so many ways in the fine arts. When the tree has gone through its life, after yielding while it lived a great amount of copal varnish, and dies, its resin sinks into the ground and forms a burrow there, and lies buried there for many years, and is mined as we mine for hidden treasures.

A man would be considered by us as wildly poetic who would sit down and give us a literal description of the products of that country. The Portuguese slave traders crossed from the coast of Angola and went far out to the east, two or more thousands of miles, to Lua-Laba and to other sources of the Congo river, hunting slaves. These traders would take pineapples along with them, brought from the sea islands, as part of their food. They would clip off the rinds and throw them along their paths, and there are distances now of many miles in length along the caravan routes where these pineapples have taken hold, and the whole region is abundantly supplied with pineapples; so all through Africa; and you wonder when I call your attention to these facts why that country is not full of white people; why the white people of the United States do not go there for the purpose of reaping the rich harvests that nature has planted there. But there are reasons that are insuperable. If a white man should go there and try it for two years, he would find that he had no use for anything but a coffin; he would die, almost to a certainty. Speaking of the Gold Coast, Mr. Stetson says that "its interior, like that of Sierra Leone, Liberia, and other African coast countries, is not defined, and is in great part unknown. Its name is derived from the presence of gold, which was known in very early times, the mining being described by Herodotus." Until the discovery of gold in California, Africa was the principal source of supply. From Elmira (St. George), on the Gold Coast, in the 17th century the gold export reached $3,000,000 annually. Sir R. Burton cites an estimate of the production since A. D. 1471 as high as $3,500,000,000.

The output of gold in California was in—

1889	$12,587,000
1891	12,600,000
1892	12,000,000

Africa is unquestionably destined to be the great gold-producing continent of the world. Its estimated production of the precious metal was in—

1889	$8,586,600
1890	9,887,000
1891	14,199,600
1892	22,069,578
1893	29,305,800

Africa in a few years will utterly eclipse the United States in the production of gold, and that is where men now resort, at the peril of their lives, for the purpose of occupying and working these mines.

The coast of Liberia is a delta visited with fever; but the country commences to gradually ascend five or six miles from the coast, where you are at an elevation of 300 feet, in a stony land covered with beautiful forests—a metamorphic region productive of gold and of copper and iron in great quantities. Then you pass down into the valley of the river which my friend mentioned awhile ago—the Cavally—and then you commence to ascend the mountains beyond, which are 5,000 and 6,000 feet high. The country back from the coast, say 200 or 300 miles, has in places 5,000 or 6,000 feet of elevation above the sea-level, and it comes down in undulations to the coast. That country is rich in gold, in copper, and remarkably rich in iron. Reliable explorers say that where the tracks of wheels pass over those iron beds they become polished and you can see the reflection of the sun upon the native iron. Think of what could be done by the enlightened men and women that we have here—workers in all kinds of industries (including preaching and politics)—if they would go to that country and go to work, with all these resources, with the employed labor of their own people, mingling with them their legitimate powers in their institutions of a republican character, of which they are fond and ought to be. Who can measure the ability of the Negro to rise in that country? The heavens are as brass above him in this country. It makes

no difference what his personal traits of character may be, what his accomplishments may be, what his heroism may be, what his eloquence may be, for many of them are eloquent; no matter how refined or cultivated he may be, for many of them are cultivated and some are refined, he can accomplish nothing here. I might as well undertake to throw my pocket handkerchief through the roof of this church as for a Negro, no matter how accomplished he may be, to come into your society and attempt to rise to social privileges or freely to prosper in your midst. He cannot do it; but it is no censure to him or to you that it is that way. He is not responsible, nor are you, no more than a Chinaman is, or any other race of men that differs from this great Anglo-Saxon race in attributes, tastes, aspirations, and powers. It is the Divine hand that has adjusted us in races and great communities, and has also adjusted the continents so that each great family may separately occupy them in peace, honor, and justice, and may have liberty to achieve the highest destiny in dignity and glory. As the potter fashions the clay, so has the Divine hand fashioned man, and has imparted to him the color that he wants him to have, and at the same time has he endowed him with the ideas, traits, and tastes that he knew would make him most useful in the purposes of the Divine economy.

We have heard tonight something of a little war with the Greboes. It seems that wars are necessary accompaniments of the march of civilization. Civilization has never marched thirty years in one direction without resorting to bloodshed to get further or to take a fresh start. And that is another thing we ought not to complain of, for that is not in our hands, but in the hands of the Divine Ruler of nations. They have had these wars, but they have ceased, and, by good, honest living and decent government, by their intelligence, and by exhibiting the fruits of these things in their daily living in their houses, their clothing, the manners of the people, the association of the children with each other in the school-house and elsewhere, they have satisfied a million of the native inhabitants that the Liberian Government is better for them than paganism and barbarism. They have come willingly into the body politic, not as rebels pardoned of their wrongs, but as a part of the body of the people; they have come into obedience to law of their own free will and

consent, and they contribute what intelligence they have, what power they have, to the advancement of the Liberian Government and Liberian civilization.

These Liberians have gone there, and by just means they have brought this million of pagan people within their influence, and the work that has been accomplished is a marvel, for all Liberia today may be accounted as being entitled to the character of a civilized country. The elephants, lions, tigers, serpents, the monkeys, and whatever else that belongs to primeval nature, have disappeared, and agriculture and civilization, the plow and all the tools and machinery that are employed in common agriculture, and the school-house and the church have taken the place of these howling beasts of the wilderness, and Liberia sings in all her homes the glad songs of deliverance.

That is what Liberia has done. Would any man undo it? Would you let this movement fall by neglect? Would you abandon it and turn your back upon it? Can you, as an American, an Anglo-Saxon, reconcile it to your conscience to sleep over a question like this? When you compare the opportunity that exists now with the opportunity that existed when these two preachers set this movement afoot in Newport, Rhode Island, you will find that the present is incomparably the greater. What they have done may be a thousandfold increased, and with less labor, if we will accept a duty that appeals to our best and most worthy sentiments.

So it may be done throughout all Africa. There is an advantage of long lines of interior navigation in favor of the Africans on the upper waters of the Congo river and its great tributaries that come in from every side. Those numerous rivers have wonderful power, wonderful flow, and the country is wonderful, affording the most attractive opportunities for agricultural cultivation. There the people, as a rule almost without exception, are of a much higher mental and physical type than the aborigines who are found in Liberia. They are a much handsomer people, better formed, better grown, and much better acquainted with the simpler domestic arts.

I have in my house now a grass cloth that I think would astonish a Lowell manufacturer. I have a piece of embroidery that some of these ladies would take as a model for needle-work. There are grass rugs and carpets made there that are fit to adorn

any gentleman's parlor. I have other things made by the Negroes in Africa. A friend from Africa sent me a whip made from the hide of the hippopotamus. The hippopotamus hide is an inch and a half thick, and they cut from it a strip two yards long, tapering it down at the end. The thicker part of it is twisted until you can get a good hand-hold on it, and then it is dried over a fire until it becomes as solid as a piece of hickory. The other part is softer. The piece of hide that I have has beaten a thousand slaves, I have no doubt, but when used it was in the hands of a brother African.

Let me present a fact to this respected audience, that they may dwell upon it and study it. It does not present a problem to me, because I know it to be as I will state it to you. The Almighty, in starting civilization among mankind, began with the simplest form of government, which is slavery. Our ancestors once were slaves. It has not been three centuries since slavery existed in Great Britain, so that when one sold a tract of land he sold all the tenants who were on it—serfdom or villanage, they called it. There is but one nation that boasts that slavery never existed there, and that is China. Their boast may be true, but I doubt it. In every other nation where civilization has appeared and where the facts of history have been written or transmitted otherwise, it is recorded that, in government, slavery was the beginning point. How long has it been that slavery did not exist in Africa? It has always existed there. Down to this hour it exists everywhere in that country except in Liberia. Slavery is as much the common law of Africa as freedom is the common law of the United States. When a man is born here he is born free, and in Africa he is born a slave—that is to say, every child in central Africa is born in such condition that any man may have the power to make a slave of him, and it is in accordance with law, even though that man may be his father, his uncle, or his brother. Slavery is the common law of Africa, and whoever can exercise power enough over a person to subject him to his will, as a punishment or by force, is at liberty to do so. That is true at this hour in all the negroid tribes, and slavery exists all through that country. The work that we have in hand now, if we do anything to benefit those people, is to abolish slavery in Africa. We have pretty well abolished it as a mercantile traffic in its

transcontinental form, but in its domestic form little impression has been made.

There are not so many slaves who find their way from Africa into Arabia at this time as was formerly the case, and few go to the islands of Portugal, none to Brazil, as they did formerly in great numbers, and none to the West Indies; but, as an internal traffic, slavery is as common in Africa today as the sale of chickens or pigs, and they are sold in the same way and at practically the same price. You can buy a slave in Africa for the same number of beads or handkerchiefs as you can a goat or pig.

I have not the time to go further on this topic tonight. I once knew a little boy—knew him from the cradle; he came from an old family of Scotch Covenanters; his name was Sam—a dear little fellow; strong, beautiful, talented; as fine a boy as could be, and as rugged as he was handsome. One day Sam and I rode down from Vinehill, in Alabama, to the railroad depot on an ox-cart which he was driving. When we got to the foot of the hill and the train had not come in, I got off the cart and was talking to Sam. I said, "What are you going to do when you get to be a man?" He said, "Sir, I am going to be a minister of the Gospel." I do not believe that any speech ever made to me by a boy impressed me so, because I knew that he spoke from his heart and with a firmness of purpose and conviction that you would expect from a man of full maturity. He did become a minister of the Gospel after he got his literary education. He and a young colored preacher named Shepard, a graduate of the Presbyterian Institute at Tuscaloosa, Alabama, were ordained for work in Africa as missionaries of the Southern Presbyterian Church to the Free State of the Congo. He spent two years there, and, like all the other white men who go there, he had to surrender his life. He died and left behind him a record—a little diary—for his father and mother; but it was so beautiful that the father, Judge Lapsley, concluded that he would print it.

Mr. Lapsley's diary shows all the phases of life in that country, including cannibalism and slavery, and, of course, everything else that could be thought of that was vicious. The young missionary noted in this memorandum book, as he found it, the condition of the people in the far interior of Africa. All of it is just as true as though it were found within the lids of the Bible.

I know from his statements just what the situation is, and without reading to you, as I had intended to read, some extracts from this diary, I must ask you on his authority to accept the fact that slavery exists in Africa in as debasing a form as it ever existed anywhere in its worst phases. They have, according to African law, an absolute right of disposal of the lives of their slaves, and they buy them in numbers of 15 and 20 for the purpose of having them killed at their graves, when they die, along with their wives. This is as far as I care to go tonight in a statement of the facts on which I wish to predicate a suggestion to the members of this Society.

You are here an incorporated institution with extensive powers, but they are not sufficient for a new and very important duty and opportunity, and I have a recommendation to make—that you give up your act of incorporation from Maryland and ask an act of Congress incorporating this Society. I want the Congress of the United States to recognize the American Colonization Society as a most useful agency, and to give to it great powers, and to give it something else after awhile. In Africa is the home of the Negro, built by the Almighty hand that fashioneth nothing in vain. There is not a place, I might say, in all Central Africa that is not suited to the African race, and there is no place there that is suited to the white race; there is not a breeze or storm that sweeps across Africa that is not suited to the Negro race and that is not a pestilent wind to the white race; there is not a tree there that is not suited to the wants of the Negro race. There are great herds of animals in Africa and vast amounts of ivory, for which the world is reaching out its hand. At Luebo, in the far interior, a single tusk is often worth $100, and they abound in those forests. Suppose they should take the African elephant and tame him as the Hindoo does, and the inhabitants of Ceylon do, and put him to work carrying burdens, fighting battles, if you please, and crossing plains, streams, and morasses; suppose that skilled training enough were bestowed upon that vast force supplied by nature and it were harnessed to every-day work, so that the elephants were brought into the service of civilization, what would they want with railroads in that country? Could they not wait for them one hundred years longer? The tsetse fly, which in some parts of South Africa destroys all kinds of animals except sheep and goats, does not affect the elephant

nor the wild zebra, nor does it exist in Tropical Africa. They have subjected the zebra to harness in South Africa, and he is an excellent draught-horse, 14 hands high, and suitable for all the purposes of the tropical and semi-tropical country. Then, what is wanted to be done? Nothing but for civilization to lay its hands upon these agencies, subdue them, and bring them into service in the industrial arts.

Then, there is that great native Negro, healthy and strong, frolicsome like a child when he is even fifty years old, whom another man can take and with that whip which I described to you awhile ago can wear it out over his shoulders, while he will do nothing but stand and cry like a whipped child, because of his servitude. Would I have the American Negroes leave their people and go out to that country and do nothing for themselves? Not by any means. But I would have them understand, and practice upon that understanding, that when they choose to go out there and want to build up plantations for the raising of cotton, rice, sugar cane, maize, and a thousand things that Africa seems to be waiting to produce, I would advise them to go among these people; take their Christianity with them, their education, and their skill in the arts, and subdue and instruct them with kindness, but, if necessary, with firm discipline. They are nothing but children of nature, anyway, and after awhile you will build them up into a self-respecting manhood. They are your brothers; they have your blood in them; you do not want to persecute them, any more than I would abuse a white boy; but if a white boy were apprenticed to me I would whip him if he did not behave himself; and so you should do with these Negroes of Africa until they learn obedience to principle. Take all that beautiful and fruitful country will produce as the reward of yourselves and your laborers; go out into the forests and collect the India rubber, the elephants' tusks, the native fruits of the forest, and make commerce of them; go and plant those hills and plains with coffee trees; when they get five years old they will be worth fifty dollars apiece to you—trees that will furnish you a supply of the finest coffee in the world. Mr. Lapsley mentions a Portuguese trader there, living in a little grass hut that he had built, with a store of 30,000 pounds of India rubber he had collected worth fifty cents a pound.

The Negro in Africa, when he goes to collect India rubber

cuts a little notch in the tree like a Vermont sugarman would in getting maple sugar out of the tree. The African goes naked, of course, and he gets the rubber out of that notch and rubs it over his body—frescoes himself with India rubber. When he has got all he can, he rolls it up into balls. That is the method of collecting rubber worth fifty cents a pound out in Africa. Why do our Negroes not go there and get control of these people, use their labor, and while doing that Christianize them and educate them?

Why not be a man and freely use the powers you possess? Leave the country where you have no chance to rise in any circle of society or in any employment, and no aspirations except to become a small politician or a stupid pretender to the sacred office of a preacher? Why not do that? Why not do something for yourself and your own country? Well, you will get at it presently; you will get at it with great activity presently.

But we also have something to do, ladies and gentlemen; we have a serious duty resting upon us. I have not been unconscious of it. Ten years ago the Free State of the Congo came up like an apparition from the heart of Africa, when Stanley made the first exploration of the Congo river and revealed that vast interior of the Congo country of which we were ignorant. At that time, ten years ago, the missionaries started out with him. There were scholars who united their labors in a system of work and became explorers of Africa, and within two years they came forth from their fields of labor and informed the world of the internal strength and power of that country. They, with Stanley, had made a hundred treaties with the different kings of Africa, uniting them into a confederation to be called the Free State of the Congo. A hundred kings had signed treaties, the most wonderful thing in history in the way of treaty-making, and every one of them a precise treaty, thoroughly guarded in every essential particular. A resolution which I had the honor to submit in the Senate of the United States was the first resolution recognizing the Free State of the Congo, and here is what the committee said in reporting it to the Senate:

"We owe it as a duty to our African population that we should endeavor to secure to them the right to freely return to their fatherland, and as freely to agree with their kindred people upon any concessions they may choose to make to them as indi-

viduals, or as associated colonists, looking to their re-establishment in their own country. The deportation of their ancestors from Africa in slavery was contrary to the now accepted canons of the laws of nations, and now they may return under those laws to their natural inheritance."

That is what the United States Senate resolved ten years ago. What happened then? There was no map of tropical Africa at that time. When Stanley got back he made a tracing of what he saw along that wonderful Congo river and the bordering lands, which he navigated and examined for the first time that any white man was upon it. He found millions of people there and all doing well, so far as the supply for their physical comforts was concerned; strong in stature and intelligent; even skilled in arts of whose existence they were not at all suspected of being aware.

Here is the map of Africa today, appended to this Bulletin, which suggests almost the discovery of a new continent. During that ten years the different European States have gone in there and have occupied the whole country, until now the lines of political division upon the map are almost as plainly and as definitely established and fixed as they are amongst the States of the American Union. The whole country has been absorbed. What has done all this? It is the marvelous wealth of Africa. Every important European State has reached its hand out for the purpose of grasping territory, under the pledge, however, made twice—once at Berlin and afterward at Brussels—that the civilization and the laws that should be established among those people should be based upon the preservation and enlightenment of the body of the people, and not upon their extermination. Think what a revolution we wrought, what a wonderful revolution we wrought, and the manner in which it was done, in taking our country from the people whom we found here. We killed them in order that our title might be perfect; but that was then considered necessary to open the way for civilization. Now we have found a better way. The Berlin conference and the Brussels conference, where twenty-one great States united, declared that the civilization of these African countries, surrounded by the influence of the European States, should grow upon the life and security of the people, and not upon their graves.

Here are these great States defined upon the map. Ask Mr. Wilson to send you Bulletin No. 3, with a map appended to it, that you may take to your home, and you will then see how in ten years that country has been absorbed by these different States and how in that ten years there has been more than 2,750 miles of railroad built in Africa.

All the great interior waters of Africa are now being approached by railway, and none of them are without lines of steamers. Mr. Huntington, who built the Central Pacific and the Southern Pacific railways, is one of the stockholders and managers of the railroad running from Boma to Leopoldville. In one of the last letters that Mr. Lapsley wrote he speaks about going a number of miles upon the railroad there and traveling in elegant comfort. Civilization crowds into Africa from every direction. European civilization seems at last to have unshackled its energies and is rushing to that country for gold and diamonds and all manner of exportable articles, including those that are produced by the agriculturists.

What ought we to do? It seems very clear that we ought to unite in getting our enlightened eight millions of Africans, or as many of them as will go, to start to that country and avail themselves of this great opportunity. They ought to go to Liberia, and to that Free State of the Congo set apart and consecrated to liberty by the decree of the Congress of the United States. We should assist them to go to that country, and there establish themselves like freemen and send their ministers here for full recognition among the family of nations. Any people will become respectable when they have power and money and have education and self-reliance; but in this country an African, with all the money he may accumulate (and some of them have large sums of money), cannot possibly invade the social circle of the Anglo-Saxon. This is a country where every power of the Government is built upon the hearthstone, the hearthstone being the corner-stone of this great Republic, and if we cannot have our Government homogeneous from end to end and from top to bottom, there will be no sufficient security in it for individuals that are excluded from the firesides of the leading race. We began by giving the Negro the ballot to protect himself, but he found it a dangerous means of becoming a political prey; he is only ensnared and enslaved by the politician. By giving

him the ballot we made him a tempting bait for the politicians; he does not get more respectable, better clothed, better housed, or better treated because he has the right to vote. Sometimes they make him drunk to get his vote, sometimes they buy it from him, sometimes they steal it, but the politician will have it. Though it might be the Negro's life-blood, the politician is bound to have his vote. The Negro has the vote, but he is not able to use it, or take care of it, or to protect it. That is the condition of the Negro here in this country. He is doomed to that condition and cannot get out of it, because his influence in government is that of servitude, not in any sense that of control.

Why have you not free government in the city of Washington? What is the reason that there is not a man who can vote in the District of Columbia to protect his rights? I have the right to vote in Alabama to take care of my rights, and sometimes I wish I did not have it when it is destroyed by that of a man who has no interest in my race. You are satisfied here; but why did you give up the right of free government in this District, under the very shadow of that great Capitol on the dome of which is the Goddess of Liberty? Why, because you have found yourselves in the presence of a strange element, an abnormal element, a dangerous element, and you did not dare to encounter the difficulties that would come from the use of the ballot by that race of people. You did not dare let them use it, any more than you would dare to take the chain off a lion if one was chained in your front yard. There is no use of our white people, belonging to the Anglo-Saxon family, undertaking to shirk the responsibilities that God has placed upon their shoulders. They cannot get behind them; they cannot rid themselves of them unless they do so rightly and justly; we must do our duty honestly and courageously. How do I propose to get rid of this great national embarrassment? I will tell you very briefly. I would first incorporate the American Colonization Society under an act of Congress. I would have one specially framed to meet the changed condition of affairs, strong and powerful. I would have it like a chapter out of Paul's Commentaries, bold, decisive, and eloquent in the proclamation of our new duties.

We hear every day about ocean tramps, and I do not expect there are a great many people who know how those tramps are being built. These ocean tramps, steamships that go about over

the waters to every place where they can get a cargo, do not belong to the packet lines or any fixed lines of traffic. How are so many of those ships built? In Europe the Lloyds, as they are called there, a great company of ship-owners and insurers, take out a charter for a ship—not a charter exactly—but they adopt a plan for building a ship. The capital representing the construction and equipment of these ships is divided into shares of, say, a pound each—five dollars. The vessel is insured all the way through from the time the keelson is laid until it gets to sea, and they guarantee upon every dollar of that stock a dividend of, say, 3 per cent. A man will say to himself, "I have five dollars, and I would rather put it there than in a bank, and if the ship earns more than 3 per cent. I will get my share of the profits, and they generally run up to 8 and 10 per cent." Then, should the ship be burned at sea or should it sink, there is the insurance company to pay back every dollar of the money. In that way they build these ocean tramps; not by syndicates of rich men, but by the savings of the people of Europe.

Now, I would say to this Society, build some ships—build four ships—two to start with, if you should want only two, or even one, to run between the coasts of the United States and Africa, trading to any part of our coast you may please. I think you might run from Charleston or New Orleans, inasmuch as that is nearer the center of the Negro population. Put the stock into the hands of Negroes exclusively if you can. Observe the Lloyd system and build your ships, and when you get them built put them under Negro captains, Negro engineers, Negro stevedores, and everything else Negro. If you have a white man there, let him be there only as instructor or navigator. Let the Negro feel that he can build his ship and navigate it. After you shall have gotten your fleet started, if that should be tomorrow, I would ask the Department of State to take up this question, and I would ask them to make two treaties at least with African States. What would be the character of those treaties? I think there should be special treaties of commerce with the Republic of Liberia and with the Free State of the Congo. What would be the terms and conditions of those treaties? All goods, the products of either country, shipped in bottoms owned by African citizens of the United States or by African citizens of either of these countries should be admitted into

the respective countries free of duty. That would avoid any complication with any foreign power. There is a special consideration which justifies such special treaty, namely, the repatriation of our citizens of African descent. What would be the result? A ship loaded with palm oil, coffee, sugar, ivory, camwood, India rubber, kola beans—everything of the production of the country coming into the United States in bottoms of that kind owned by the Colonization Society or by a sub-company, the articles would be free of duty. This cargo could come from those States, and the same provisions would be made for goods going there. It would be just as though Liberia and the Congo Free State sat at the doors of our factories and as if we sat under the trees where the rubber is extracted, and we could get this and other material not only for use in the United States but in other countries. With our eight million Negroes in Africa today, what could be accomplished? And if we had a treaty like that, we could inaugurate a trade that would induce the Africans in this country to go back home with banners in their hands and songs of praise on their tongues.

Do we want to give the Negroes up? No. I do not want to give them up, because they are my friends. I am affectionately disposed toward them. But I have to part with all my friends in this world, and you must part with yours. There must be partings in this world. There would be many hearts sorely lacerated if the Negroes should go back home; but their rejoicings should be a sufficient compensation for any regrets that might be felt.

Another thing is that there are many white men in the United States who are leaning on this crutch, this labor. They do not want to part with it. But it is better for their children that they should part with it. Let them teach their boys to work. Make labor in this country more honorable than it is. Make it the honorable duty of the young men and women of the land. Let those be the highest motives that set the highest value upon human industry. We would give the Negroes up with great reluctance; we would say we do not want to lose the eight millions of population nor the half of it; but the time has come, in my opinion, when different parts of the earth must largely exchange populations. We have been receiving an alien population in immense numbers; we have been receiving the Anglo-

Saxon and all cognate nations, during the colonial period and since, in vast numbers. It gives me no trouble, no difficulty. Sometimes there is a little flurry on that account, but it does not amount to much; but when we come to consider the amount of good we have conferred upon mankind by receiving them from foreign nations and rescuing them almost always from poverty—receiving them into this land, into our homes, into this great and splendid Government, it is something the value of which the human mind cannot comprehend. I am not willing to mar the beauty of that picture or to forbid congenial people from coming to our shores.

And there are still other nations that must come to us. There is a nation that in the year 156 of our Lord raised the banner of Christianity, and it has never been lowered by them from that time to this; five millions of those people, Christian people, people who were Christians through all the different ages, dark and bright, from the establishment of Christianity to the present time; who have their own language, their own alphabet, their own high standard of morals, their native virtues—strong, earnest, proud-hearted, splendid people—the Armenians—whom the Turks are trying to drive into the sea to get rid of them, to whom I would gladly open our doors. I would march a grand procession across the Atlantic ocean, bearing banners and torches and singing the songs of rejoicing, composed of five millions of Armenians, and as they come from one shore I would have another procession going from our shores, composed of five millions of Negroes returning to their homes.

If any man can produce, even out of the most fervid imagination, a picture brighter or happier than that, which stands within the very touch of reality, let him rise and do it. Oh, how proud I would be to contribute my aid in forming that grand procession! How would the nations then again distribute themselves; the Africans bearing our civilization into the Dark Continent and the Armenians bringing the light of Christianity as it first shone upon the altars, where it can never be extinguished, into this beautiful Christian Republic of ours. That is my fervid aspiration, and I close my remarks here tonight with the earnest prayer that men and women now citizens of these United States may live to see it accomplished.

LIBERIAN COFFEE.

Liberian coffee is a distinct species. There are other varieties cultivated here, the seeds originally having been brought from the East and the West Indies: yellow coffee and what is popularly known here as the eighteen months' coffee—that is, coffee bearing eighteen months from the first sowing of the seeds; but the coffee *par excellence* is the genuine Liberian, and is limited to the latitude of this country. It was found growing wild by the original settlers in 1822, and they took it from the forests and cultivated it in their gardens.

Governor Ashmun, the first administrator of Liberia, gave much attention to the subject of agriculture, and he not only cultivated this native coffee, but also imported foreign seeds.

The Liberian plant grows to a robust and hardy tree; it is not a shrub, like many species, and with care and attention there is no telling how long this tree will thrive. There has been a coffee tree in the Government square at Monrovia for the past fifty years and it is still vigorous.

The prevailing industry of this country now is the cultivation of this coffee. The present Chief Magistrate as well as his predecessor are practical coffee farmers.

Coffee experts believe that the superiority and excellence of Liberian coffee are due largely to chemical qualities of the fruit of a tree indigenous only to this country, and an inspection of the capsule containing the seed suggests a specific difference between the Liberian coffee and those weaker varieties which grow in a smooth and soft capsule. Even when carried to Sierra Leone and Gaboon, neighboring colonies, it loses its distinctive qualities and degenerates.

At the World's Fair, 1893, the genuine Liberian coffee confronted thirteen other samples from as many different countries or sections, but the berry from Liberia excelled all in strength and compactness of grain.

The profits of the cultivation of coffee are sure and large, but it takes time and patience to establish a farm. In starting a farm, the land is first cleared and burnt over to get rid of stumps, bushes, and weeds. The plants are set out in rows from 10 to 12 feet apart, rarely less, averaging about 300 plants to the acre.

They are first grown from seeds in nursery beds, from twelve to eighteen months, before transplanting on the farm. A plantation well attended will commence to bear in the third year, but will not give a full crop till about the seventh year. Then the patient farmer can smile, for thereafter the trees soon pay for themselves and the long years of expense during cultivation, and yield a handsome yearly profit.

In Liberia it is hard to say where this coffee flourishes best, as it grows readily and luxuriantly in the sand and gravel, among rocks, in low alluvial lands, and on the very highest elevated plateaus, near the salt spray of the Atlantic, and far in the interior—anywhere and everywhere except in marshy and purely clayey lands. So far as has been observed, the trees live longer in stony ground and the berries are most aromatic. Accordingly it can be truthfully asserted that the entire Republic is adapted to the growing of coffee.

The gathering of the crop is done largely by women and children. The berries are picked from the trees in baskets holding about three pecks and carried to the coffee yards, which consist of spaces of ground paved and usually cemented. Twice a week this gathered coffee is crushed in home-made mills, one of which, with three hands, will crush from 25 to 300 bushels in a day. Then it is exposed to the sun for a month. This work begins in January and runs up to May. When thoroughly sun-dried the coffee is housed in sheds in which a fire is kept up till the coffee is ready for cleaning. The cleaning is done by the crude and ancient mortar, pestle, and fanner. On some estates there are often fifty hands engaged in this primitive work. Labor is very cheap, but sometimes very hard to be controlled. An active man or woman will clean from 30 to 50 pounds a day, and the labor costs about 25 cents a day, local pay, which is equal to about 12 cents in gold.

Of course, the industry is already of sufficient magnitude to warrant investing in labor-saving machinery; but so far all machinery has proven a failure except pulpers. Many of the farmers invested in American machinery, especially Squier's, but it signally failed when brought in contact with the dried berry. It is then as hard as a nut. During the World's Fair the Squier Company and the Salem Iron Works and the Engle-

berg Company experimented with the berries and pulped beans which were at the Liberian Court in Chicago. The Squier's and Salem Iron Works, after several trials and readjustments, did fairly well with that little lot, but it remains to be seen what they would be able to do with a large crop of our hard, tough, and nutty coffee.

It is generally known by the planters that the older the coffee the better, and they put this knowledge into practical use by keeping old coffee for home use and getting rid of their new crops as quickly as possible, because coffee loses in weight constantly by evaporation after cleaning; and all coffee fetches the same price in this market—the young and the old, the light and the dark, even and irregular grains, broken and skinned berry—the good, the bad, and the indifferent all fetch the same price, both at Monrovia and in Liverpool, which at present are the largest markets for Liberian planters and shippers.

I have no doubt that when sufficient capital is invested in the production of this coffee, as in Brazil and some of the Central and South American States, it will take the first rank in commerce, as it has now in reputation. When the proper machinery shall have been found and employed Liberian coffee will present every grade known to the trade.

Coffee lands are worth from 50 cents to $5 an acre, the price being mostly regulated by the distance from the rivers and public roads.

Farms under cultivation vary from 5 to 600 acres. As a rule, the ground is unsuitable for the plow, so that the soil has to be kept free from weeds, grass, and bushes by weeding-hoes and bill-hooks. Everything is done by hand.

The transplanting is done in the rainy season, when the ground is moist and loose—any time from May to November. The Liberian plant requires care and attention—pruning and sometimes scraping when old—but little in comparison with the labor expended on other varieties. If hoed twice a year, it is considered well attended. Most farms receive only one hoeing and one clearing with matchets. It costs about $3 in gold an acre to do this work. Scions cost from one to three cents apiece. One pound of coffee costs from the gathering to the exportation from seven to eight cents.

STATISTICS.

(These are all approximate, gathered from limited data, and averages computed.)

Average annual crop in Liberia, 2,000,000 pounds.

Coffee trees planted, 15,000,000, four-fifths of which are very young and not yielding.

Average yield per acre, from 300 to 1,000 pounds, according to cultivation.

The age of trees before bearing, from three to seven years.

Acres in coffee throughout the Republic, 50,000, the greater part of which was planted within the past three years.

ALFRED B. KING,
Clay-Ashland, Liberia.

EXTRACTS FROM A RECENT LETTER OF MR. CLEMENT IRONS, OF LIBERIA.

I was born and brought up in Charleston, South Carolina, and came to Liberia in the barque "Azor" seventeen years ago, when fifty years of age.

The Government of Liberia is like the Government of the United States, and is carried on entirely by Negroes. We have a President and a Cabinet, elected every two years; a Legislature, which convenes annually on the first Monday in December, and various courts.

The Government gives every family of immigrants 25 acres of land.

The soil is rich and productive, and you can plant breadstuffs every month in the year. Cotton grows very well and bears all through the year, and a farm will last many years. Coffee planted from the seed will bear in five years, and planted from the scion will bear in four years. Breadstuffs will grow here as plentifully as in America or elsewhere. Turnips, onions, cabbages, potatoes, tomatoes, beans of all kinds, rice, and corn thrive, but wheat and Irish potatoes do not grow so well. None of these products, however, will grow without some attention.

The Muhlenberg Mission, thirty miles from the capital, up the St. Paul river, located on a beautiful hill, is the garden spot

of Liberia. Twenty years ago this tract of ground was covered by a dense forest inhabited by wild animals; today it is a great, beautiful farm, with 100 acres of trees, which furnish the Lutheran Board in America from 16,000 to 25,000 pounds of coffee each year.

We have five white business houses in the city of Monrovia—three German, one Dutch, and one English—and from three to four white men in each house. There are two white business houses at Grand Cape Mount, with from two to three white men in each house, and at Grand Bassa there are three white business houses—one English, one Dutch, and one German—with from three to four white men in each house. There are also white business houses at Sinoe and Cape Palmas; but, strange to say, there is not one white person from America doing business in any of our towns, although our citizens so earnestly desire American trade.

Mr. Scott Daniels, one of my shipmates on the "Azor," settled on a piece of land at a place called Barnesville. This piece of land was a dense forest on his arrival here seventeen years ago; now Barnesville is a lively settlement. Mr. Daniel alone ships to England 6,000 pounds of coffee yearly, and there are numbers of others in the same settlement doing as well. Mr. William Adams, at Raysville, on the seacoast, twenty-one miles from the capital, and others of our shipmates are sending away their thousands of pounds of coffee annually. Numbers of others of the "Azor" emigration are hard-working men and doing well.

I have not reached the thousands in coffee-raising yet, because I have only recently gone into the farming business. My farm is nine miles from Millsburg, where I live, and in charge of my daughter Ella. She raises her own pigs, fowls, goats, garden vegetables, rice, corn, and coffee to assist in supporting the family. I have confined myself to my trade as a mechanic, and part of my time has been employed at the Muhlenberg mission. I succeeded in building a little steamer of about ten tons, which has been running on the St. Paul river for six years and conveying emigrants, passengers, and freight up and down.

The fare for traveling from one port to another in Liberia is as follows:

From Monrovia to Grand Cape Mount, $5 each way; from Monrovia to Grand Bassa, $5 each way; from Monrovia to Sinoe

$7.50 each way; from Monrovia to Cape Palmas, 300 miles, $15 each way. Between these various points traveling is done on the English and German steamers, as we have no boat of our own except the gunboat.

You can readily see the kind of men who are needed in Liberia. We need men who can and will work; farmers, carpenters, shoemakers, and mechanics of all kinds can always find employment here. We want people to come to Liberia who will come to work, and let them bring every tool to work with that is needed in America, and clothing and all the money that they can get, for they will be needed here.—*Voice of Missions.*

THE LIQUOR TRAFFIC WITH AFRICA.

Three hundred years from the fifteenth century will ever be a red-letter time in the history of Europe's commercial connection with Africa. They were the centuries of the great transatlantic slave trade, which devastated large portions of the continent, destroyed myriads of both sexes and all ages, and caused myriads more to be transported beyond the seas, amidst circumstances of intensest cruelty, to supply the labor markets of both Europe and America. Both these two continents will never to the end of time cease to feel abashed at their united and protracted cruel and inhuman conduct—conduct that shows to what awful depths even educated and civilized man without true Christianity may sink—and thankful that they have at last become penitent, and abandoned both the trade and the institution of slavery, with whatever advantages had been derived from them; and Africa will never on her part cease to feel humiliated that for gain she had behaved so cruelly to herself that her mental sanity might well have been questioned, and that she supplied plausible arguments to those who were anxious to prove against her their theory of the special and particular connection of her children with the lower order of animals, of which they were only some superior development.

But what is now painfully surprising is that, in spite of penitence for the past, and of the fact that the nineteenth century, which is fast drawing to a close has been on all sides accounted,

the century of Europe's highest enlightenment, and characterized as the age of her Christian philanthropy and Christian missions, it is the century which has witnessed the perpetration by her of far more grievous wrongs to Africa. She has assumed to herself the right, in the interest of her trade, to deprive her of her territory, partition it among her different national divisions, and resorted again and again to the sword to defend this assumed right and resist the opposition of the original and lawful owners. This also is the century which has witnessed the largest development of her liquor traffic, which had contributed its own share to that sottishness in Africa which had made the transatlantic slave trade possible.

The transaction has assumed an international character from the fact that when in 1884 the European powers sat in conference together at Berlin, in Germany, and the question of this traffic and a proposal for a general prohibition of it in Africa were considered, the resolution which they agreed upon and which has since guided them was *only* the adoption of measures for the control of the traffic, albeit there was no lack of evidence before them that the native African races were everywhere being greatly demoralized by it, and that the demoralization was even affecting the Mohammedan sections, in regard to which it was found out that the strong Koranic prohibition of drink was not "an impassable barrier." There is almost no section of the whole comparatively limited African coast line and its immediate interior in which this traffic has not been exerting its baneful influence, and if we may judge from the past, the opening up of Central Africa, which a beneficent Providence has for centuries closed against Europe, and the activity with which efforts are being made to introduce and develop European trade in her, will result in her being in a few years brought under the sway of this injurious and destructive traffic, which has swept away our brethren the Hottentots and other aboriginal African tribes, as it has done the South Sea islanders and large sections of the red Indians.

The control which the powers decided upon, and for the exercise of which they appear to have depended much upon the local governments of their respective colonial possessions in Africa, has not anywhere prevented the growth of the trade. Everywhere the duty levied upon it is comparatively light and

does not wear anything of a restrictive and repressive character. The local governments appear to fall in and sympathize with the selfish representation of the interested European merchant, to the effect that trade in and with Africa depends for its success upon the liquor traffic, and to be greatly influenced by the circumstance that that trade is almost everywhere the largest contributor to their respective revenues.

The extent and rapidity of its growth may be inferred from the following facts: A few years ago, somewhere near Boston, in the United States of America, a single manufacturing firm undertook to produce for a merchant firm for the Congo Territory, in Africa, 3,000 gallons of spirits per day for seven years. In the year 1886, the year of the Berlin conference, Great Britain sent out to this our coast 600,000 gallons of spirits; Germany, the division that had been singularly free from connection with the great transatlantic slave trade, 7,000,000, and America about 1,000,000. In 1883 two factories alone in the Brass river received by a single shipment alone from England 25,000 cases of gin and demijohns of rum. A Mr. Irving, an old European Niger Delta merchant, who retired some years ago from the trade there because he had no conscience to deal in a trade which brought physical and moral destruction to the people, estimates the annual consumption in about 1886 in the delta to be about 60,000 hogsheads of 50 gallons each, *i. e.*, 20,000 tons. An annual sale in the factories of a single Dutch house in the Congo was some time ago between 50,000 and 60,000 cases of gin.

The ten years that have elapsed since the Berlin conference have witnessed a very considerable extension of European trade everywhere in Africa, and, judging from what have been the fortunes of the liquor traffic in Lagos, we may safely say its general growth in Africa has been also very considerable. In 1887 the aggregate value of Lagos importation of European spirituous liquors was £66,230, and in 1891 it was £97,632. Judging from the frequency with which in the course of a year the pier heads in Lagos are loaded with piles upon piles of blue cases of gin and demijohns of rum and the very large number of native canoes that are constantly returning to Abeokuta and other places laden mostly with them, we account the liquor traffic the most active and the most successful portion of the general traffic. Nothing sells now so much as European gin

and rum, as we have been told by native traders, at some of the markets in the interior, and Mohammedans have excused their trading in an article the use of which is strongly prohibited by their religion on the score that natives in the interior care for nothing now so much as the white man's gin and rum, and that to refrain from selling them would be for him that does so to do no business at all and lose his only chance of making money. We remember that when in a journey we made some time ago in the interior we encountered on the way throughout the greater portion of a day many sections of a large caravan of traders returning from the coast markets with what they were taking home with them in exchange for their produce, we observed that for every five persons carrying Manchester cloths and other foreign articles there were two or three times that number carrying gin and rum. Two-thirds of our colonial revenue last year, over whose large growth some have been jubilating recently, were derived from this traffic, as may be seen in our last issue, and this increase was due not only to a small increase of duty levied upon the traffic by ordinance No. 6 of 1892, but also to increased consumption and a wider dissemination of the traffic.

In some parts of the country the people are already so debauched and so completely overcome by drink that they would resent every interference with it. "You are too late with your reformation work and our country is too far gone with drink for it," said an interior native some time ago to one who was urging him to give up the use of European gin and rum. Another said, "We cannot live without the white men's rum. It is a part of our existence and social well-being, and no increase in the price of it will ever prevent us from using it." This is just a sample of what may be met with in many places all over Africa. No wonder, then, the late Captain Buston preferred for Africa a repetition of the slave trade in its worst form to the liquor traffic and its terribly blighting influence, if we must choose the lesser of two evils. Who, with the heart of a human being, and what true African with any spark of love for his country, can be jubilant over a revenue a very considerable portion of which has been raised from a traffic producing such dire results to the country and race? Does it commend any African who follows this trade that he is living and perhaps enriching

himself also through a trade that is working out the ruin of his own country, and that he is coöperating with others to bring it about? Or is it creditable to any government, and particularly a Christian government, that any portion of its revenue, not to speak of the largest, is raised from such a fearfully destructive source, especially in Africa, that much-injured continent that sighs for relief?

We are, however, thankful that there are those in England, among them the "Native Races and Liquor Traffic Committee," of whose valuable work we shall hereafter speak, who are protesting against this merciless traffic with Africa and seeking to arouse the conscience of England and eventually of all Europe against it; that Africans, themselves sensible of the ruin the trade is working out for their race and country, are some of them inviting and soliciting the aid of such men for an entire suppression of the traffic; that in some British possessions in Africa—rather in some sections of them—suppression now rules. We are persuaded it is time now that in the interest of our country and race the government be approached on this subject and an entire prohibition asked for. The subject does not admit of delay and half measures. We are not unmindful of the difficulty which the British government may experience in any effort that may be made to secure the coöperation of the other European governments for it. This is not unsurmountable. But even if it should be, this will not exculpate England and British commerce from their share in the crime and guilt of ruining Africa once more for the sake of pelf. England's course is plain. She should wash her hands of the dirty and cruel work and leave it to be done by others who are still willing to sacrifice whole races of people for the sake of money.—*The Lagos Echo, December 1, 1894.*

CHRISTIANITY AND ISLAMISM IN AFRICA.

Concerning Christian missions in Africa, if we are sometimes disappointed in the apparent results an investigation of the habits of Europeans in Africa representing Christian nations which send out Christian missionaries will afford an explanation of the discontinuity existing in the relation of our hopes and their fulfillment in African missionary work.

The Mohammedan prohibition of wine is scrupulously observed by all the proselytes of Islam. The European not only uses spirits to excess, but imports enormous quantities of vile compounds to debauch the natives.

The Mohammedan, who represents what Canon Taylor calls "a partly Christian system," is not required or encouraged by the Koran to marry more than one wife or to make a wanton use of the rights of divorce, as Mr. Starbuck suggests, but he follows his inclinations. The European, representing a monogamic Christian people, while in Africa also, in too many instances, follows his baser inclinations in the direction of polygamy. How, then, is the ignorant but frequently logical native to distinguish the superiority of our creed over that of Mohammed or of his own medicine man by observation? Mohammedism declares war upon our chief contribution to West Africa, the gin trade, says Joseph Thomson; "and while we spend great sums in sending missionaries to the heathen, we are absolutely indifferent to the shameful character of this traffic."

The distinguished professor of Chinese at Oxford, after thirty-four years of successful labor as a missionary, holds that so long as Christianity is presented associated with the habits of drunkenness and the social evil, it will not do its work, because it does not deserve to do it.

As a matter of fact, of common observation and common experience in Africa, the native follower of Islam has greater dignity of character, greater self-control, is more industrious, and sober and civilized than the nominal native Christian, howsoever it pains us to admit it.

No one will deny that gross externalism clings to Mohammedanism, neither can we deny that in its control over its proselytes and in its immediate social and economic influences it is superior to our own faith in its first contact with the savage.

For the reason of this we have not far to seek. Mohammedan externalism itself is attractive to the savage mind; it makes no appeal to a moral consciousness which has no existence; it encourages his superstitions by a corruption of its own faith and practice to take in all the charms and witchery of the savage races, and, as Canon Taylor suggests, "leaves him undisturbed in all the outward circumstances of his life."

Feticism and polygamy have too deep a hold on the savage nature to be at once uprooted, and the substitution of higher and purer religious faith can only be accomplished by the slow process of education and the teaching of example and observation. "If any one asks whether the missions, of which there are now several on the Congo, cannot exert an influence on the fetich faith," remarks H. Nipperdey (Das Ausland), "I would answer that such an influence is possible, but only, I believe, by substituting for the present fetiches Christian objects," a method of working which has been practiced in the Roman Church from the earliest times.

The unfortunate thing in the progress of Islamism in its relation to Christianity is that it can be stated as an almost axiomatic truth that the savage who becomes a Moslem will remain a Moslem, and whatever control over a savage or semi-barbarous people Islam gains it keeps.

"For over 1,200 years it has kept its grip on the whole of the Barbary States; or, in other words, on the field of Egyptian, Phœnician, and Roman civilization, on the birth-place of Latin Christianity, as the great names of Tertullian, of Cyprian, and of Augustine will remind us.

"It has crossed the great desert and asserted its sway over the wild nomad races, who had never owned any other control, moral, political, or religious." (R. B. Smith, Nineteenth Century Magazine.)

Our difficulty is that in addition to our bad example and imperfect methods in missionary work in Africa we have failed to comprehend and vastly underrated the inherent generic, transmuting force of the Moslem faith and practice in its first contact with primitive peoples—in one movement bringing under its banner, not individuals, but whole communities. In contrast with theirs, our work has been too unphilosophic and too unpractical; we have too frequently "presented the intangible and transcendental aspects of religion," which are too far removed

from and too little in harmony with the intellectual and social status and the religious conceptions of the Negro, and in comparison the results of our work are feeble.

"The influence of a century of contact with civilization upon the West Coast Negro," declares Joseph Thomson, "has been unspeakably disappointing. The tendency has been everywhere in the line of deterioration; eternally gin, tobacco, or gunpowder; these are the sole wants created by a century of contact with Europeans."

In the meanwhile Mohammedanism is covering the African continent with gigantic strides.

"It is hardly too much to say that one-half of the continent is already dominated by Islam, while of the remaining half one-quarter is leavened and the other threatened by it." (R. B. Smith, loc. cit.)

Some of the most learned African Christians show a decided leaning toward and sympathy for Mohammedanism, as well as a high appreciation of its methods and the results of its propagandism. One writes:

"I believe that Islam has done for the vast tribes of Africa what Christianity in the hands of Europeans has not yet done. It has cast out the ignorance of God, the vices of drunkenness and gambling, and has introduced customs which subserve for the people the highest purposes of growth and preservation."

If the learned and cultivated African Christians are under its influence, what can we hope from the unlearned and uncultivated and semi-christianized natives?

It is a melancholy fact that "in Sierra Leone and Lagos, the two chief English settlements, where Islam was until within a few years entirely unknown, it now possesses large and flourishing and self-supporting Moslem communities."

It behooves us, then, as a Christian people, to put a stop to this cruel traffic in gin; to improve our methods in religious and secular education; to acquire a better understanding of these primitive people, and to set them a better example of habits and character, if we wish to regain that control which was in Christian hands two centuries and a half ago and is now lost.

As an incentive to better deeds and more vigorous effort, let us remember that the banner of Islam is still the banner of blood, of polygamy, and slavery.

GEORGE R. STETSON.

RULES FOR PRESERVING HEALTH IN HOT CLIMATES.

1. "Care in diet, clothing, and exercise are more essential for the preservation of health than medical treatment."

2. "The real way to escape disease is by observing strict temperance, and to moderate the heat by all possible means."

3. "After heat has morbifically predisposed the body, the sudden influence of cold has the most baneful influence on the human frame."

4. "The great physiological rule for preserving health in hot climates is to keep the body cool. Common sense points out the propriety of avoiding heating drinks."

5. "The cold bath is death in the collapse which follows any great fatigue of body or mind."

6. "Licentious indulgence is far more dangerous and destructive than in Europe."

7. "A large amount of animal food, instead of giving strength, heats the blood, renders the system feverish, and consequently weakens the whole body."

8. "Bread is one of the best articles of diet. Rice, split vetches, are wholesome and nutritious. Vegetables are essential to good health, such as carrots, turnips, onions, native greens, etc."

9. "Fruit, when sound and ripe, is beneficial instead of hurtful."

10. "The same amount of stimulant undiluted is much more injurious than when mixed with water."

11. "With ordinary precaution and attention to the common laws of hygiene, Europeans may live as long in the tropics as elsewhere."—*Dr. Martin in "Influences of Tropical Climates."*

SOUTH AFRICAN GOLD MINING COMPANIES.

Sixty-five of the leading South African gold mining companies represent an issued capital of $80,812,950.

As many are in process of development, comparatively few have paid dividends.

The highest dividend declared was by the Jubilee, in 1893, of 120 per cent.; the lowest by the United Ivy, in 1894, of 2½ per cent.

The Chimes in three years has paid	55	per cent.
The City and Suburban in three years	125	"
The Durban Roodeport in three years	140	"
The Heriot in two years	30	"
The Jubilee in three years	270	"
The Langlaagte Estate in three years	85	"
The Langlaagte Royal in two years	40	"
The New Primrose in three years	87	"
The Nigel in three years	127	"
The Robinson in three years	25	"
The Sheba in three years	32	"
The Simmer and Jack in three years	110	"
The Stanhope in three years	175	"
The Transvaal Gold in three years	22	"
The United Ivy in three years	22	"
The Worcester in three years	82	"

Of the sixty-five companies but twenty-five have declared dividends within three years. Fifteen are putting in additional stamps.

The largest producers are the Crown Reef, which produced in the four months, July to October, 1894, 43,500 ounces; the Langlaagte Estate, which produced during the same time 48,336 ounces, and the Robison, which produced 57,493 ounces.

The smaller mines produce from 400 to 8,000 ounces per month.

The Orion Company will when completed have one of the largest properties on the Randt. It is expected that with the new machinery dividends of 50 per cent. will eventually be paid on the increased capital.

The dividends declared so far for this year (1894), including bonus, have been 95 per cent. on the present capital of $150,000.

Mr. Barnato, at a meeting of the Johannesburg Water Works Estate and Exploration Company, held in London December 5, said: "It may be a bold prophecy, but I am prepared here and now to make it, that I should not be surprised if within the next two years the output of the Transvaal mines alone should, instead of 200,000 ounces, be 300,000 to 350,000 ounces per month, equivalent to $60,000,000 or $65,000,000 a year.—"*The Statist*," *London, England.*

THE SCRAMBLE FOR AFRICA.

The year 1894, which has lately drawn to its close, is perhaps hardly entitled to take rank among the most famous in the nineteenth century, yet, so far as Africa is concerned, the history of this year is made up of events which go far to redeem it from the charge of mediocrity.

As regards South Africa, the progress since the end of the Matabele war has been uninterrupted, and, thanks to the influence of Sir Henry Loch, the Boer Government has promised in future to abstain from "commandeering" British subjects. The yield of gold and other valuables from the mines has gone on increasing, and railway enterprise is spreading, but native troubles at Lorenzo Marquez have reminded us that there still remain possible elements of future disquiet in more directions than one. The Swaziland question still remains unsettled, the convention with the Boers being prolonged for another six months. In British Central Africa Mr. H. H. Johnston has done good service, has crushed the slave-trading chief Makanjira, and has brought home a cheering account of the prospects of the country. As to Uganda, the government, after considering the report of the lamented Sir Gerald Portal (who died of fever soon after his return to England), announced in June their decision to establish a protectorate over the country, at a cost estimated at about £50,000 a year, but since then there have been just grounds of complaint of its procrastination and of its niggardly treatment of the East Africa Company. In the island of Madagascar we see trouble to the Hovas from the overbearing and unscrupulous conduct of the French, so that we are inclined to doubt whether the Gallic protectorate of the island might not be better described as the subjugation of its inhabitants.

It is most unfortunate, but perhaps it is inevitable in the course of events, that we see so much jealousy manifested between the different European powers in regard to their African colonies and protectorates—jealousy that may at any time break out into an international conflagration. In West Africa we learned early in the year of the serious conflict between British and French troops. It was an accident, but none the less it tended to embitter the prevailing ill-feeling. In the hinterland of Sierra

Leone operations had been undertaker by the British and French with a view to subduing the marauding Sofa tribes. The French force under Lieutenant Maritz, coming on an encampment at night, attacked it under the impression that it was the headquarters of the enemy. It turned out, however, to be the bivouac of a British force under Colonel Ellis. The fighting was severe, but in the end the French were repulsed with a loss of ten men. On the British side three officers and seven men fell. While this unfortunate affair was still the subject of diplomatic communication between London and Paris another conflict was reported from Compar, in Samu, in the same region. Here again it was shown that the French had made a lamentable mistake. The representations of Lord Dufferin were, however, powerless to obtain any redress from the French Government. On the plea that the only evidence of what had taken place was that of native blacks or British officers, they declined to acknowledge that their responsibility for the incidents had been established. In the course of the investigation, however, it was demonstrated that the French officers on the West Coast were animated by a dangerous Chauvinism, which was not unlikely to impel them to exceed their instructions. This spirit was illustrated in the course of January, when Colonel Bonnier, without orders from home, made a dash for Timbuctoo and occupied the city. This led within a few days to a terrible disaster, the Colonel and a considerable force of Senegalese sharpshooters and camp-followers being annihilated by the native tribes.

So many complaints reached Berlin of the outrageous conduct of Herr Leist, the governor of the German protectorate of the Cameroons, that it was decided to put that officer upon his trial for oppressing the natives, whom it was his special duty to conciliate and protect. In the end Herr Leist was convicted on the graver counts of the charge, and though his punishment was shamefully inadequate when the grossness of his conduct and his high official position are considered, doubtless his case will afford a warning to others similarly placed.

As regards the British authority in the West African colonies, besides troubles on the Gambia, we have had military operations on a rather large scale against the Sofas, and the stronghold of the troublesome Chief Nana has been taken, though not without difficulty. Governor Carter has succeeded in enlarging the

British authority in various districts outside the geographical limits of his Lagos Government, and just at the end of the year we hear rumors of the proposed annexation of Ashanti, that fruitful source of trouble to native and European alike on the West Coast.

The *Débats* of December 28 contained a brief article entitled "Borgu," in which the writer, M. Harry Alis, affirms that Frenchmen have been feeling a good deal of curiosity as to what has become of "the too famous hero of Uganda," Captain Lugard. He attempts to satisfy this curiosity by quoting from a letter of Sir George Taubman Goldie to the effect that not only has the Royal Niger Company had official relations with Borgu, but that Captain Lugard's mission "aims at occupying the territories situated to the west of that kingdom which have not yet been acquired by a European power, although treaties with some scattered villagers have been signed by French explorers in the course of their journeys in these vast regions." M. Alis thus comments on this announcement of the Royal Niger Company: "These territories are simply those over which formal acts signed by the Bingers, the Brozats, and the Monteils have established our protectorate. It would, perhaps, be an occasion for indignation, were it not preferable to look upon these rodomontades as a mere attempt on the part of the Royal Niger Company to reserve certain arguments for the time of settlement of the incidents of the Binué."

The publication of this article in the *Débats* thereupon brought out the following rejoinder from Sir George Taubman Goldie, which was published in the *Times* of December 31. Sir George Taubman Goldie, our readers will remember, is the deputy governor of the Royal Niger Company, against which the French press appears to delight in bringing "a railing accusation:"

"SIR: The *Débats*, according to your Paris telegram today, asserts that the regions in which Captain Lugard is traveling 'are simply those over which formal acts signed by the Bingers, the Crozats, and the Monteils have established' a French protectorate. If it were so, it would be a serious indictment against a friendly nation, but I venture to assert that the *Débats* is mistaken.

"The regions in question cover an immense area in what is known in France as *la boucle du Niger*. They are bounded on the

south by the ninth parallel of north latitude, which is the limit of the several international agreements between Great Britain, Germany, and France, on the Slave, Gold, and Ivory Coasts. They are bounded on the west by Tiebu's country and the French possessions on the Upper Niger, and on the north by the great bend of the Niger to the east of Timbuctoo. They are bounded on the east by Gurma, a province of the Sokoto-Gandu empire, within the Niger Company's territories, and by Borgu, with which the company concluded a treaty on January 20, 1890, placing that country under British protection, as fully and clearly announced by Lord Aberdare in July of the same year.

"The mass of information collected by the officials of the Niger Company during many years establishes the fact that these regions are not divided into a few large States, but contain great numbers of independent jurisdictions. French readers may arrive at the same conclusion from a careful study of Captain Binger's great work. Now, Messrs. Binger, Crozat, and Monteil have concluded a very limited number of treaties within these vast regions, the greater part of which is still open to the enterprise of England and Germany as well as France. The *Débats* is apparently unaware that England has already acquired rights there through the exertions of Mr. Ferguson, and that a German expedition from Togoland is now securing portions of those very regions for Germany.

"Having had occasion for some years to peruse all cuttings from the Parisian and provincial press relating to Western Africa, sometimes hundreds in a week, I am struck with the unanimity with which it is held that every portion of Africa north of the equator not actually secured by another power, and some portions that are so secured, must be within the French sphere of influence. Undoubtedly, 'to him that hath shall be given,' and France has achieved much since 1880. On the theory of hinterland alone, and without the support of a single treaty with the natives, she induced England in 1890 to admit the extension of her possessions in Algeria and Tunis to the far-distant Say Barua line, while at the same time France, in complete disregard of the hinterland theory, was hemming in our promising colony on the Gambia, reducing it to a few square miles and pushing between the Upper Niger and Sierra Leone, thus injuring the existing trade of that colony and destroying its future. France

is now similarly threatening the hinterland of our Gold Coast Colony. It is with this operation that Captain Lugard, if successful, will interfere; but he has strict instructions to avoid any conflict with French expeditions or trenching in any way on French rights."—*The African Times.*

THE AFRICAN SLAVE TRADE.

On November 6, under the auspices of the Liverpool chamber of commerce, Mr. H. H. Johnston, C. B., F. R. G. S., Her Majesty's commissioner and consul-general for the territories under British influence to the north of the Zambesi, delivered an address on the subject of "The African slave trade and its suppression, with special reference to what has been done in British Central Africa, and to the commercial advantages thence accruing." There was a very numerous attendance. Mr. C. McArthur, president of the chamber of commerce, occupied the chair, and briefly introduced Mr. Johnston, who commenced by pointing out how the nations of Egypt and Arabia in early times, observant of the muscular development and docile nature of the black man of Central Africa, had used him as a servant, and so had inaugurated the slave trade. This trade, once inaugurated, was carried on by the Egyptians, Phœnicians, Carthaginians, Greeks, Romans, Arabs, and Europeans down to the end of the last century, when the revival of human feeling urged certain philanthropists in England to move toward the abolition of a great evil. But during all this period the Negro himself was as much to blame as the white and yellow men; indeed, it was probable that Negroes were enslaving Negroes long before Egyptian or Arab bought black servants from the Negro chiefs, and at the present day there would be no slavery in Africa if an approval of slavery were not present in the philosophy of the Negro tribes of Africa. Slavery and the slave trade, with the tribal wars and their attendant insecurity, had been the cause of Africa's backward condition, and if ever that continent were to be raised to the civilization of Europe, slavery and the slave trade must be extirpated.

The two great slave markets which until a few years ago had existed in America and in Turkey and Persia rendered the in-

ducements to slave-traders so great that the guarding of the coasts of Africa by British cruisers only checked the trade in a very slight degree, and even now many slaves were sent to Arabia, Persia, and Madagascar. In the present day, however, Africa was the main consumer of its own slaves. The most remarkable revival of the slave trade had occurred in German East Africa. The Germans, under Major Von Wismann, began by suppressing a revolt of the Arab slave dealers, which led to the almost complete extinction of the over-sea slave traffic on the German coast of East Africa; but the organization of a strong government led to the rapid settling down of the Arabs as great landed proprietors, with an unlimited number of slaves to work their plantations. Legally slavery could not exist in German territory, but in such a wide and sparsely populated region it was impossible to prevent it in fact, and as the slaves were ordinarily well and kindly treated, it never occurred to them to want to leave their masters or to better their condition. It might be asked, where, then, was the harm of slavery? The harm lay in this, that slavery commenced with an initial evil.

The speaker then drew a picture of the loss of life, devastation of countries, and breaking of family ties which attended a capture of slaves. This depopulation of whole regions was attended with another evil, the return of the dreaded tsetse fly, and the surest way of extirpating this pest was to encourage population in the fertile districts of Central Africa. They must not expect much from the people themselves. The slave who once reached the east or west coast was quite happy in his slavery, and, indeed, he would sooner proceed to an Arabian household or a Turkish harem than to the plain living of a Christian mission. As the nations of Europe realized the fact that the mere patrolling of the coasts was ineffective, they met in council and drew up a general act of the Brussels conference with the intention of attacking the African slave trade in the heart of the continent. A great share in this work fell to Great Britain, and there were signs that the nation had now awoke to a sense of its responsibilities and was prepared to spend a moderate amount of money in the regeneration of Africa. As the result of treaties concluded in 1889–'90, a portion of Central Africa was declared to be the British protectorate, and the remainder was described as a British sphere of influence, and placed under the charter of the British

South African Company. That company, indeed, had saved the situation. Through the action of Mr. Cecil Rhodes it came forward in 1890 and offered to assist in the administration of Central Africa by contributing toward a police force to put down the slave trade. In 1893 the sums supplied for this purpose amounted to over £20,000, and in previous years they were never less than £10,000. Almost all this money was spent within the British protectorate, where the company had few interests and no rights or privileges.

In 1891 he, the speaker, was dispatched by the government to form an administration of the protectorate, and was appointed to administer the British South African Company's territories under the charter. The navy placed two light-draft gunboats on the Zambesi and Shiré, and later on a gunboat for the Upper Shiré and two vessels of deeper draft for use on Lake Nyassa; but the most efficient and important aid was the recognition of a great principle—the association of the Indian Empire with the affairs of Africa. Her Majesty's Government sanctioned the appeal to the commander-in-chief in India for the loan of Indian soldiers to fight against the slave-traders, and Lord Roberts allowed the late Captain Maguire to form a contingent of seventy men for service in British Central Africa for two years. On July 16, 1891, he, the speaker, arrived at Tshiromo, at the junction of the Ruo and the Shiré, and two days afterward the first troubles with the slave-trading chiefs began. During the autumn of that year they fought several battles with the Yaos, and after a series of victories a great disaster befell them. Captain Maguire had endeavored to destroy the last two slave dhows belonging to Makanjira, but was killed in the attempt, together with three of his men. Two other white men also lost their lives. and this misfortune was followed by the defeat of another portion of the police force by a Yao chief called Zarafi, when six Sikhs were killed and two white officers severely wounded. After this, however, the tide began to turn in their favor. The support they received from the mass of the natives prevented the Yaos from following up their success, and ultimately the British force had a series of successes, culminating in the rout of Makanjira and the capture and occupation of his country. All this time the civil administration had gone forward. In three years the trade had increased from £30,000 to £100,000, the number of European

settlers from 57 to 265, and the local revenue from £1,700 to £13,000. British coinage and weights and measures had been introduced, the acreage under cultivation by Europeans had increased from 1,000 to over 8,000 acres, and valuable coffee plantations were growing. A most marked result of the suppression of the slave trade was the release of an enormous amount of locked-up labor, thanks to the natives having taken to regular work, finding that they were well paid by the European settlers. Much praise must be given to the Christian missionaries working in Nyassaland, who were assiduous in giving industrial training to the natives attending their schools. The missionaries taught printing, joinery, brick-making, cooking, and other useful trades, and if this good work is continued with prudence and assiduity the societies now working in British Central Africa would soon raise the Negroes to a much higher level of civilization.

The speaker next referred to the part to be played by India in the development of Central Africa, and remarked that he had chosen three years ago black, white, and yellow as the typical colors of the protectorate—black representing the Negro, white the European, and yellow the Indian. He believed that the welfare of Central Africa could only be attained by the co-operation of those three races.

The Negro was endowed with magnificent muscular development and physique, but was clumsy and dull-witted ; the white man was destined to be the governor and teacher of Africa, and must be at the head of all great departments and the initiator of all great enterprises ; but between the Zambesi and Lower Egypt he could not hope to constitute himself a colonist, or to form an appreciable element in the indigenous population. He believed Africa south of the Zambesi would some day be a white man's country ; that pure-blooded white people would form the bulk of the population ; and the same of Northern Africa. But tropical Africa would never be the home of a white race, though it might be dotted over with little settlements on high mountains and elevated plateaus. He believed the Asiatic to be of equal importance with the white man in the regeneration of Africa. He could stand a hot climate better, he was clever with his hands and wits, though he lacked the initiative and the power of government. The results of the mingling of the Arab with the Negro was in certain respects good, but he was so bound up with

the principle of slavery and so bigoted an opponent of European civilization as to be eliminated as a useful factor in tropical Africa; in fact, the result of European domination must be to drive the Arabs back to Arabia, and he looked to India to furnish the yellow element so indispensable to Africa. For centuries the trade with East Africa had lain in Indian hands, and they were now commencing to develop the commerce of Central Africa, and were well fitted for the work, being peaceable and law-abiding folk, industrious, modest in their demands as to pay, and able to work hard in a hot climate. As soldiers, he could not speak too highly of the Sikhs, and their chief value was in the way in which they had been able to infuse their own military qualities, training, and discipline into the Negro mind. Wherever the Sikhs went the Negroes would now follow, and in conflict with a foe white officers no longer found themselves abandoned by black soldiers. The development of trade with India would involve the employment of an increasing number of British Indian subjects, tracts of land now uninhabited might be offered to Indian emigrants, and the increased use of coinage and the absorption of rupees might in the course of time assist in solving the silver question. In conclusion, Mr. Johnston spoke of the market to be opened up for British manufactures. The demand in Africa for British cotton goods was daily increasing and with patience and timely expenditure the British Government had managed to retain vast districts which if they had come under the control of another European power would have been placed under disadvantageous conditions as regards British trade.—*The African Times.*

AN AFRICAN EDEN.

Lieutenant Charles Lemaire, who for a long time has had command at Equatorville, upon the Congo, as commissioner of the district, has furnished to the *Independance Belge* the results of his climatological observations, including the fluctuations of the thermometer, the rains, the storms, the tornadoes, the fogs, etc.

The narrow range of the temperature upon the equator protects the European from attacks of influenza, rheumatism, and the numerous affections of the throat and lungs due to its extreme variations in higher latitudes.

The daily mean, 94° to 95° F. in the shade, makes it absolutely possible for Europeans to work all day without inconvenience.

The Lieutenant makes the strong statement that he has never seen an excess of manual labor cause fever or any indisposition whatever.

The station enjoys a reputation for exceptional salubrity. "I could cite numerous cases of sickness, among them Lieutenant M., the under officers D., H., D., and others, who came down from the Upper Congo, and who, by the advice of their physicians, spent several weeks with us and recovered with an astonishing rapidity.

"During all my stay at Equatorville, from December, 1890, to June, 1893, we did not have a death among the whites at the station, with the exception of a Danish mechanic, which was due to his imprudence. These deaths do not in any way discredit the salubrity of the equator.

"A better confirmation of it than I can give may be found four miles down the river from Equatorville, where there is an American Protestant mission, directed by the Rev. Charles Blair Banks and his wife, who have been there seven years and have three children, born upon the equator, all the family being remarkably healthy.

"This result is due to the enterprise of Mr. Banks, who, after building himself a charming cottage in the center of a veritable park, has utilized the natural resources of the country for the greater part of his supplies.

"In place of cans of 'petits pois fins' he gets fresh vegetables from his garden; instead of 'boiled beef,' 'stewed rump steak,' 'veal cutlets,' and other preserved meats, boiled in tin boxes, he has chickens, ducks, pigeons, mutton, and guinea fowls; deliciously fresh milk of the goats and sheep displaces the best 'condense suisse,' and fish, fresh from the Upper river, the sardines, anchovies, and conserved oysters of the best brands.

"His fruits are equally excellent and varied—mangoes, guavas, bananas, barbadines, Cayenne cherries, Japanese medlars, etc.

"All these are reasons which, together with the mildness of the equatorial climate, have permitted Mr. Banks to rear in Central Africa a growing and healthy family.

"As to the productions of the soil, it would seem that no other point upon the Congo can rival that of Equatorville.

"Without speaking in detail of all the European and African vegetables furnished by the gardens the year round, I will cite a few of the most remarkable facts:

"Liberian coffee, planted at the end of November, 1891, had attained in June, 1893, a height of over eight feet, and the trees were covered with berries—the blossoms appeared just one year and a half after putting the seed in the ground.

"The cacao bears in two years and a half, the Cayenne cherry and the guava in one year.

"The barbadine attains its full development in nine months, the fruit weighing thirteen pounds and containing two quarts of juice.

"The banana bears in a year, and the Cape gooseberry in seven months; the latter is a *solanée* annual, existing in abundance in a wild state, and the fruit when cultivated is agreeable; by the Houssas it is considered a sovereign remedy for dysentery.

"In closing, I will cite the list of trees and plants introduced at Equatorville from 1891 to 1893, which have all had an extraordinary development:

"The cacao, coffee, kola, cinnamon, Barbadoes nut, *Jatropa curcas* (a cathartic), Acajou (*Anacadier*), India tamarind, date, medlar, Cayenne cherry, China plantain, plantain apple, lemon, mandarin, orange, pomegranate, mango, bread, false bread, Congo walnut, fig, mulberry, China bamboo, castor-oil bean, cotton, etc.

"If we add to these useful trees and plants the banana, the papaw, the maracoujas, the wild grape, the caoutchouc and tobacco, all wonderfully productive, it will be seen that the Congo can complaisantly call to itself the attention of planters and others who wish to introduce the vanilla, nutmeg, clove, indigo, quinine, China or India tea, ginger, pepper, etc."—*Independance Belge, in L'Afrique.*

MADAGASCAR.

Madagascar, which the natives know by the name of the "Isle of the wild boars," is separated from the African continent by the channel Mozambique. Its area is 592,000 square kilometers, or 64,000 kilometers greater than France; its greatest length 580 kilometers, with a coastline of 4,000 kilometers.

Its inhabitants number in the neighborhood of 5,000,000, and are in great part Malays, then Hindus, Arabs, and Negro slaves brought in from Africa. The Hovas are the most powerful race, and are the masters of the center and eastern part of the island, and after them the Sakalaves, who, sustained by the French, preserve a certain independence.

The London Missionary Society in 1869 succeeded in converting the Queen to Protestanism, having persuaded her that she would gain greater control over her people, and a number of the natives did follow her example. Naturally this has become the most powerful of the Christian societies, and it claims 27 stations, with 29 European missionaries (four females), 895 native pastors, and 4,298 evangelists. These have baptized 46,000 natives, and 200,000 others attend their services. The society has founded 893 schools, attended by 66,000 children. The English Quakers also have 139 churches, a hospital capable of accommodating 600 patients, and a school for medical students and nurses.

Among the Sakalaves the Norwegians have a mission, with 21 stations, 424 schools, a normal school, a printing office, etc., and 60,000 adherents.

In 1861 the Jesuits founded a mission, with a bishop, 49 fathers, 19 brothers, 19 monks, 22 sisters, 641 native instructors, with 17,000 pupils, etc. The Catholics number nearly 130,000.

The present Queen, Ranavolo III, has reigned since 1884. The first minister, Rainilaiarivoni, who has been in office since 1864, is the actual ruler, a skilled diplomat who for the thirty years he has governed has held at a distance all the foreigners who have coveted Madagascar and maintained the independence of his country. In spite of his years he is active in habit, and possesses a rare keenness and accuracy of judgment. The Queen is thirty-five years of age, and in her youth lived very modestly with her uncle, a butcher, of Tananarive. She lives isolated in her wooden palace, and, except at the annual fête, her subjects rarely see her.

The chief towns are Tananarive, the capital, with 100,000 inhabitants; Tamatave, a fortified port on the eastern coast, with 10,000 inhabitants, and Majunga, an Arab village of 6,000 inhabitants. Tananarive is built upon the sides and summit of a granite mountain. From the sea it presents an appearance both grand and singular. Approaching the shore the gray-colored palace seems to dominate all. Little by little the other build-

ings upon the summit and the spires of the Protestant churches disengage themselves and come into view; later we see the huts, built of clay and roofed with straw, which cover the mountain sides and give them a sombre and uninviting color. Upon the eastern side Tananarive is less populous and the buildings are inferior, while upon the west the inhabitants are more numerous and the buildings more compact and of a better character. From the grand palace to Andohalo square are placed the dwellings of the ministers and commandants. Descending thence to the Champ de Mars, we run across several pretty cottages and wooden houses, a little palace in granite and wood, with angular columns, and several churches and halls.

The occupation of Tamatave by the French troops was accomplished in December for the third time within a half century. Tamatave is, from a commercial point of view, the most important port in Madagascar. Situated midway upon the eastern coast, it is the center of all the commerce of the island. It is built upon a sandy promontory, prolonged by a coral ridge, forming upon that side the entrance to the channel, which on the opposite side is protected by Prune island. All the houses are built of wood and placed upon piles, for stone is scarce in Madagascar (although they have mountains of it), and the Hovas will not permit the construction of stone dwellings for fear that they may be too easily transformed into fortresses.—*Le Mouvement Antiesclavagiste Belge, January*, 1895.

A NEW AND GROWING INTEREST IN LIBERIA AND AFRICA.

We publish with much pleasure the following letter and Bulletin, showing a new and growing interest in Africa on the part of the more intelligent and advanced Negroes in this country. The best hope of Liberia rests in this class of men. The little Negro Republic is not yet strong enough to receive and assimilate a great mass of illiterate, impecunious, and thriftless immigrants.

GAMMON THEOLOGICAL SEMINARY,
ATLANTA, GEORGIA, *January* 29, 1895.

Mr. J. O. WILSON,
Secretary American Colonization Society, Washington, D. C.

DEAR SIR: A recent movement in our Seminary looks forward to great good for the Dark Continent. The circulars within and copies of our

Bulletin will make this matter plain. The faculty is in search of all the literature published in this country and elsewhere upon Africa, and is making complete files of the missionary publications of the different church societies. This literature is in constant demand and use by the scores of young men under our instruction, and we find that an enthusiasm in research and for endeavor touching that land is taking possession of our students, and our most sanguine hopes thus far have been more than realized. I write asking that the Society which you represent present to the Stewart Missionary Foundation for Africa a complete set of your publications or such portions as you may be disposed to contribute. We can use maps, stray books, tracts, pamphlets, etc. Whatever you may contribute in this line will be used conscientiously by our young men, and will be productive of much good.

Yours sincerely, J. W. E. Bowen,
Librarian.

SUPPLEMENT TO QUARTERLY BULLETIN, NOVEMBER, 1894.

Church Work and Prizes for 1894–'95 *of the Stewart Missionary Foundation for Africa in Gammon Theological Seminary.*

We earnestly request all the pastors of the Methodist Episcopal Church among the colored people to carefully consider the special obligations which they and their people have in connection with the following announcement, and by constant effort to induce as many as possible of the people of their local churches to take up and earnestly prosecute the work.

THE STEWART MISSIONARY FOUNDATION FOR AFRICA.

The Rev. W. F. Stewart, A. M., of the Rock River Conference, is establishing in connection with the Seminary a department under the above title. There is reason to believe that this will prove one of the most important events in the recent history of missionary movements in this country.

Mr. Stewart has consecrated for the endowment of this Foundation a group of farms of six hundred acres, all under high cultivation, in central Illinois, which he proposes to convey in trust, the income only to be used to maintain this department. In writing to the faculty, Mr. Stewart thus gives his purpose:

"My hope is that it may become *a center* for the diffusion of missionary intelligence, the development of missionary enthusiasm, the increase of missionary offerings, and through sanctified and trained missionaries hasten obedience to the great commission to 'preach the gospel to every creature.' In addition to the direct work of the recitation-room, I have contemplated other educating means that would reach our schools and missions and the whole membership of the church."

AUXILIARY MISSIONARY BANDS FOR AFRICA IN EVERY CHURCH

It is desired that there shall be a Missionary Band for Africa in every church, whose members shall study and investigate the subjects connected with Africa as a missionary field and our duty to it, and present the results in regular public meetings, either monthly or quarterly. If there is already a Missionary Society, an Epworth League, or other organization in the local church which will take this as a regular part of its work and devote stated public meetings to it, this society can thus be organized into a Missionary Band for Africa without an additional organization. While this band is especially for the young men and women, the pastor and all the members of the church are urged to join it and participate in all its work, including the presentation of prize productions.

It is the purpose that these Missionary Bands for Africa in the churches shall be permanent, and shall hold a vital connection to the Stewart Missionary Foundation for Africa. The latter will furnish from time to time, through circulars, periodicals, etc., valuable information and suggestions, and will offer various helps and incentives for the work.

PRIZE PRODUCTIONS FOR 1895.

1. For the present year the band in each church is expected to make one of its meetings a public prize contest, to be held in the month of March, 1895, at which there shall be presented essays or orations and hymns. The hymns shall be on any missionary subject, and shall be of not less than four nor more than eight single stanzas of four lines each, or not less than three nor more than six stanzas of six to eight lines each. The essays or orations shall be upon some subject connected with Africa as a missionary field, or mission work in Africa, and shall be 1,200 to 1,500 words (actual count). Each production is to be the work solely of the individual who presents it; all the aid from others is to be merely in directions as to where to find and organize suitable material, and is to be given before the composing of any part of the production. No person shall compete for more than one prize.

The following prizes will be awarded by the Stewart Missionary Foundation for Africa. The bands in the local churches can offer further inducements in the form of additional prizes to their members, if they choose.

2. Immediately after the contest the best hymn and the best essay or oration, as decided by the judges, are to be forwarded in manuscript, in the handwriting of the author, to the acting president of the Gammon Theological Seminary, and are to be the property of the Stewart Missionary Foundation, for permanent preservation in the archives of the seminary and for publication at discretion, with proper credit to the author; but this is not to interfere with the right of the author also to publish his production elsewhere. The faculty of the seminary will decide which are the fifteen best hymns and the fifteen best orations or essays presented

from all the churches. The right is reserved to reject any as not worthy to compete. The authors of these fifteen hymns shall each be given a Methodist Hymnal, with tunes, handsomely bound in morocco; those for the three best hymns shall be more costly editions than those for the others, and the best hymn of all shall receive special distinction. The authors of these fifteen orations or essays shall each receive a Teacher's Bible, handsomely bound in morocco; those for the three best essays or orations shall be more costly than those for the others, and the best essay or oration of all shall receive special distinction. The prizes will each have printed upon it, in suitable gold lettering, the name of the recipient and "Prize 1895, Stewart Missionary Foundation for Africa, Gammon Theological Seminary."

3. Another series of prizes is given for productions from the universities, colleges, and academies, and hence students of these educational institutions are not to compete for the church prizes.

4. The following themes are suggested as specimens of subjects for essays or orations; but any other theme coming under the conditions stated above may be chosen:

Africa as a Mission Field; The Lessons of Missionary Work in Africa; The Missionary Work of David Livingstone; The Need of Missionary Work in Africa; Bishop Hannington, the Martyr Missionary; Self-supporting Missions in Africa; Results of Missionary Labors in Liberia; The Rum Traffic as an Enemy to Missions in Africa; The Slave Trade as an Obstacle to Missions in Africa; Samuel Crowther, the Native African Bishop; The Congo Free State as a Mission Field; The Relation of the American Negro to the Evangelization of Africa; The Best Means of Inducing the American Negroes to Engage in Missionary Work for Africa; Obligation of the American Negro to the Heathen in Africa.

MISSIONARY ANNIVERSARY AND CONVENTION.

The three best hymns and the three best essays or orations from the Missionary Bands for Africa in all the churches shall be presented in the public missionary anniversary, to be given under the Stewart Missionary Foundation for Africa in Atlanta early in May, 1895. If the authors cannot conveniently be present, the productions will be read, recited, or sung by others selected for the purpose. This anniversary will include also productions from the students of the seminary and the universities, colleges, and academies.

If practicable, there will be held a general public convention of representatives of the Missionary Bands for Africa of the local churches, and representatives of the faculty and students of the seminary and the universities, colleges, and academies. The missionary anniversary mentioned above shall be one of the exercises of this convention.

OBJECT OF THE BANDS AND PRIZE PRODUCTIONS.

The object of all these bands for Africa, public meetings, and discussions and of these prize productions is to set just as many of the people as pos-

sible thinking and investigating concerning Africa as a missionary field. It is believed that the interest which the investigation, thought, and public presentation of these productions will awaken will be used by the Holy Spirit to impress upon some of our most gifted young people the call of God to consecrate themselves to missionary work in Africa, and thus make necessary the early inauguration of the class-room and other forms of preparation. Others also will be led to consecrate their business and incomes to the support of missions in Africa.

It is not the purpose of this movement to raise any special fund or in any other way to interfere with the regular missionary work of the church, but rather by increasing missionary thought, investigation, and intelligence to stimulate missionary activity through all the appointed channels of the church.

Every pastor who wishes to have his church join in this great movement should notify us at once and should induce his people to take up and earnestly and regularly prosecute the work in the form indicated. The time is none too long, and for the results desired the Missionary Bands for Africa should be organized and begin work at once, and the persons who desire to compete for prizes should begin to think, read, investigate, and gather material.

Faculty of Gammon Theological Seminary.

J. C. MURRAY, *Acting President.*

ATLANTA, GA., *Nov.* 30, 1894.

ITEMS.

DAVID A. DAY, in charge of the Muhlenberg Mission, Liberia, under date of October 15, 1894, writes: "This morning we sent to Monrovia 9,000 pounds of coffee for shipment by the first steamer. We sent by the "Liberia" 6,000 pounds and by a German steamer a few weeks ago 10,000, making, with the amount sent down this morning, 25,000 pounds. According to the price here, it ought to be worth in the United States not less than twenty-five cents a pound, which will go a long way toward meeting the expenses of the mission for this year.—*Lutheran Missionary Journal.*

YES, Africa has a future; for "169,733 ounces of gold produced in one month, valued at £584,311, or an average of five tons of pure gold, valued at £4,611,732 sterling per annum; a gold reef 45 miles long; a town eight years old, with a population of 40,000 Europeans and 40,000 natives; a gathering of men, devout and otherwise, out of every nation under heaven; a railway 1,000 miles in length to Cape Town—such are some of the facts which have tended to make Johannesburg a place of world-wide interest." And the Wesleyans are helping to care for the spiritual interests of these thronging thousands. Thirteen preaching services are held regularly, and two open-air missions are sustained.—*The Missionary Review, February,* 1895.

I AM satisfied that for agricultural purposes Liberia is the best region along the west or southwest coast of Africa until the Portuguese province of Angola is reached. In all the conversations that I had with Europeans in regard to Liberia, whether seamen, traders, or missionaries, who had the least knowledge of it, they all agreed that it is the garden spot of the west coast.—*Rev. C. S. Smith, Secretary and Treasurer A. M. E. Church Sunday School Union.*

PREHISTORIC AFRICAN RUINS.—Ancient ruins similar to those at Zimbabye have been discovered in the southeast of Ma-Tébéléland, near Dhlodhlo. Pieces of pottery, of silver and copper vessels, and of gold ornaments have been found, beside nuggets of crude gold, which prove the existence of rich deposits in the neighborhood.—*L'Afrique.*

FRENCH JEALOUSY.—The French resident general in Madagascar, M. Larrouy, has notified the premier of the Hova government that the French government will not recognize any concession made to foreigners in Madagascar without the previous consent of the French representative. It is thought that this notification was caused by the concession of 225 square miles made to M. Waller, formerly American consul—a concession which has excited great discontent among the French planters of rubber trees.—*L'Afrique.*

SAHARAN EMERALDS.—M. Forest has called the attention of the Geographical Society of Paris to the Saharan emeralds. M. Duveyrier, in remarking upon their existence in the Touat, added that a complete exploration of the mountains of the Touareg and their dependent valleys would result in the rediscovery of the ancient emeralds of the museums. Colonel Flatters had found near the sebkha of Amadghor, upon the territory of the Touareg Ahaggar, a great number of emeralds, several of them as large as an egg. Very recently M. Foureau had confirmed the existence of these precious stones in the regions of Oued-Mia and Igharghar. —*L'Afrique.*

Where are our "enterprising Americans?"

MILLIONS IN DIAMONDS.—The discovery and working of the great South African mines has enormously increased the production of diamonds. During the past quarter of a century ten tons of these gems, selling for $300,000,000 uncut, and for $600,000,000 after cutting, have been added to the world's wealth. This quantity of stones is twice as great as the sum total of all that were known to exist before, the value represented being in the most concentrated possible form. A single corporation controls more than nine-tenths of the world's output of diamonds, owning practi-

cally the whole of the mines in South Africa. Thus it is able to maintain and regulate prices, restricting the production so that the supply may not exceed the demand. Up to date it has placed upon the market about 2,800,000 carats.

During the last year it dug and sold $16,000,000 worth of diamonds. During 1893 diamonds to the value of about $15,000,000 were imported into this country. Since 1868 $175,000,000 worth of these gems have been brought into the United States.

The cutting of diamonds is carried on in the United States by fifteen firms, employing 150 cutters, cleavers, and polishers. The American public demands a much higher quality of cutting than is required by European markets. At the same time less is paid for the work here than abroad, $2 being considered fair wages per diem. The pioneer cutter on this side of the water was Henry D. H. Morse, of Boston. In 1869 he cut the famous Dewey diamond—the biggest gem of the kind ever found in this country—which was dug out of a clay bank near Richmond, weighing twenty-five carats in the rough. In his shop was invented the first diamond-cutting machine, which made it possible to do the work faster and with more precision. It has not been adopted abroad to any great extent as yet. Amsterdam, the greatest center of diamond- cutting, has seventy-two factories engaged in that industry. The largest employs 1,000 hands. Next in importance is Antwerp. London ranks third. In the world there are 6,500 cutters of diamonds and 8,000 dealers. The latter carry in stock $350,000,000 worth of diamonds, representing probably one-third of all the diamonds possessed by human beings today.—*New York News.*

Dr. Guthrie, of honored name, hit the mark when he said in reference to British colonization: "Not more fatal to the Canaanites the irruption of the Hebrews than our arrival in almost every colony to its native population. We have seized their lands, and, in a way less honorable and even merciful than the sword of Israel, have given them in return nothing but a grave; they have perished before our vices and diseases; our presence has been their extermination, nor is it possible for a man with a heart to read many pages of our colonial history without feelings of deepest pity and burning indignation. They remind us of the sad but true words of Fowell Buxton: 'The darkest day,' said that Christian philanthropist, 'for many a heathen tribe was that which first saw the white man step upon its shores.'"—"*Reality versus Romance,*" *James Johnstone, M. D.*

President Cheeseman and Insubordinate Native Tribes.—"The progress of the county of Maryland has been materially retarded for many years by the insubordination of surrounding heathen tribes, who never were disposed to submit themselves absolutely to Liberian rule. They have been greatly encouraged by unprincipled foreign traders, who with

profound disregard and impunity persisted in violating our revenue laws, until ultimately the government was forced to resort to force and arms in order to maintain its dignity and convince the disloyalists of the supremacy of the Government of Liberia.

"All credit is due to President Cheeseman for the plans he inaugurated and carried out to success, which have clearly illustrated his sagacity and executive ability—a man for the times, a true President of the nation. I am gratified to be able to represent to you that Maryland county seems now to be rapidly emerging from the depressed condition to which it was subjected during the protracted difficulties of war, with its concomitant evils. The general aspect of things is better at the present time than it has been for the past eight years."—*James H. Dennis, Cape Palmas, July* 16, 1894.

To the Editor of "Liberia."

Dear Sir: My attention has been called to a quotation in an article by Mr. George R. Stetson in the last number of "Liberia," in which I am made to say, "The Southern common school, especially for the Negro, has been a failure, at best sending forth its graduates unfit for the life they must lead and with no fitness for that to which they blindly aspire." As my life for the past fifteen years has been wholly occupied by a "ministry of education" in the South, conducted especially in the interest of the common school for all classes and both races, it will probably be a painful surprise to those who have been interested in and well acquainted with my work to learn that at the end of these laborious years I have been forced to this "lame and impotent conclusion." I therefore ask the privilege of your columns for a word, not of explanation and apology, but of flat denial of the assertion that I have ever, in speech or print, or even in thought, entertained the opinion expressed in this quotation.

On reference to Mr. Stetson's article, I find that the sentence is a portion of a long paragraph, found in chapter 24 of the Report of the Commissioner of Education, 1890-'91, folio 915. The paragraph is a portion of a paper entitled "Education in Southwest Virginia," in which I give the impressions of an educational tour of several months, including in my criticism, favorable and otherwise, the common with all other kinds of schools in that very interesting portion of the South. As everywhere in these States I was frequently met by the assertion that "the common school in the South is a failure, especially for the Negro," the paragraph quoted from opens with this statement: "We are often enough reminded that the Southern common school, especially for the Negro, has been a failure," etc., and I proceed to ask, What can be expected of a certain class of schools, thousands of which are seen throughout the South? The answer is, "a failure that is imputed to the system itself," and gives occasion for the general condemnation of the common-school system by a class not yet extinct in the North, which holds that the lower strata of

society is only pushed beyond its sphere by the American habit of the common schooling of the masses. The plain intent of the passage is to fasten on the class that makes this wholesale charge of the failure of the common school a good share of the responsibility for giving to the poor and ignorant of their communities a caricature and "educational abortion" in place of such a system as even a Southern community, thoroughly united and interested for its lower story, can furnish. To print what I quote as the assertion of others as my own deliberate conviction implies a habit of quotation by which any writer or public man can be published as saying what, in one sentence, repudiates the opinions and labors of his lifetime.

To those who are sufficiently interested in and acquainted with my Southern educational work to notice this misquotation, I hardly need repeat what I have been saying all these years everywhere—in public addresses, in print, and in private conversation—that I regard the establishment and support of the common school in the Southern States for all classes and both races since the close of the war, and its support at an expense of $300,000,000, the most notable event in the educational history of modern times, and, of all the influences now at work among the Southern people for their own industrial, social, and moral advancement and the reconciliation of all sections of the Union, I regard it the most hopeful. This does not imply that I am blind to the great defects too evident in thousands of these schools; neither that I fail to appreciate the great excellence of other thousands, the devotion of their teachers, and the sacrifices of the people in their support. I do not urge the Southern people to do better than their present best, because the common school up to this time for any class is a failure, but because a people that has done so much and so well under the trials and hindrances of the past twenty years can be relied upon to respond to the appeal to go on to better things in the better days before them.

With much in the able paper of Mr. Stetson I agree, and believe that a more intimate acquaintance with the educational situation in the South would relieve him and many others from exaggerated impressions concerning this imputed "failure" and awaken a lively hope and encouragement in their labors, especially for the illiterate portion of the Southern people. I certainly agree with him in the value both of a religious and industrial training of a higher order than perhaps a majority of the Negroes are now receiving, but since our friend the new "American citizen of African descent" for the past 200 years or more has received somewhat of an overdose of "industrial training" under the direction of the "superior race," I am inclined to think that perhaps his most pressing need for a generation to come is the training in mental enlargement, moral discipline, habits of industrious application, civilized tastes and manners, and patriotic aspirations, which is nowhere so well combined and so effective in results as in a good American common school. I believe the work and the religion of the average Southern Negro (I do not

speak of the spoiled colored children and youth of our Northern and Southern cities) are on as high a plane as his intellectual basis will support. He needs more brains in his heart and in his hands. I believe, with all its defects and failures, the Southern common school for the past twenty years will be found to have been the most powerful and beneficial agency in the progress he has undeniably made, and that nothing will so contribute to his aspiration to become a better workman, a more practical Christian, and a good citizen as the steady development of the common-school system, as the most enlightened educators of the South are now demanding, and I believe that not only he, but his little brother in white, will finally realize the benevolent wish of good President Chester A. Arthur, who, having traveled the long road from the country district school-house to the White House, said, "It would afford me great pleasure to know that every boy and girl in the land has the opportunity of a good, free, public-school education."

A. D. Mayo.

Washington, D. C., *January* 13, 1895.

Editorial Note.—The quotation made by Mr. Stetson, to which Mr. Mayo objects, will be found in the following paragraph as it stands with the context in the article written by him, entitled "Education in Southwestern Virginia," and published in the Report of the Commissioner of Education for 1890–'91, vol. 2, p. 915:

"We are often enough reminded that the Southern common school, especially for the Negro, has been a failure, at best sending forth its graduates unfit for the life they must lead and with no fitness for that to which they blindly aspire; but, pray, what can be expected of such a life as can be seen by a traveler in thousands of these common schools—the school-house cheerless, unwholesome, and repugnant to all ideas of decency; an ignorant, conceited, often vulgar, and sometimes vicious, teacher, working on a salary below that of the waiters in the hotels of the neighboring villages; a mob of children studying out loud, demoralized by the disorder and violence that invariably attend such a gathering; a third of the pupils only in occasional and not half in what is called 'daily attendance,' working against the disgust or absolute neglect of the better sort, and worried by the miserable jealousies and local feuds of the lower order of its patrons? just what we do get. A failure that is imputed to the system itself, and gives new occasion to ventilate the old 'wise saw' that the lower strata of humanity are better off in ignorance, as they are only pushed by education out of their sphere. Every community that tolerates an educational abortion of this sort is certain to meet retribution, pressed down and overflowing, in the increased barbarism of its humbler and the steady desertion of its better population."